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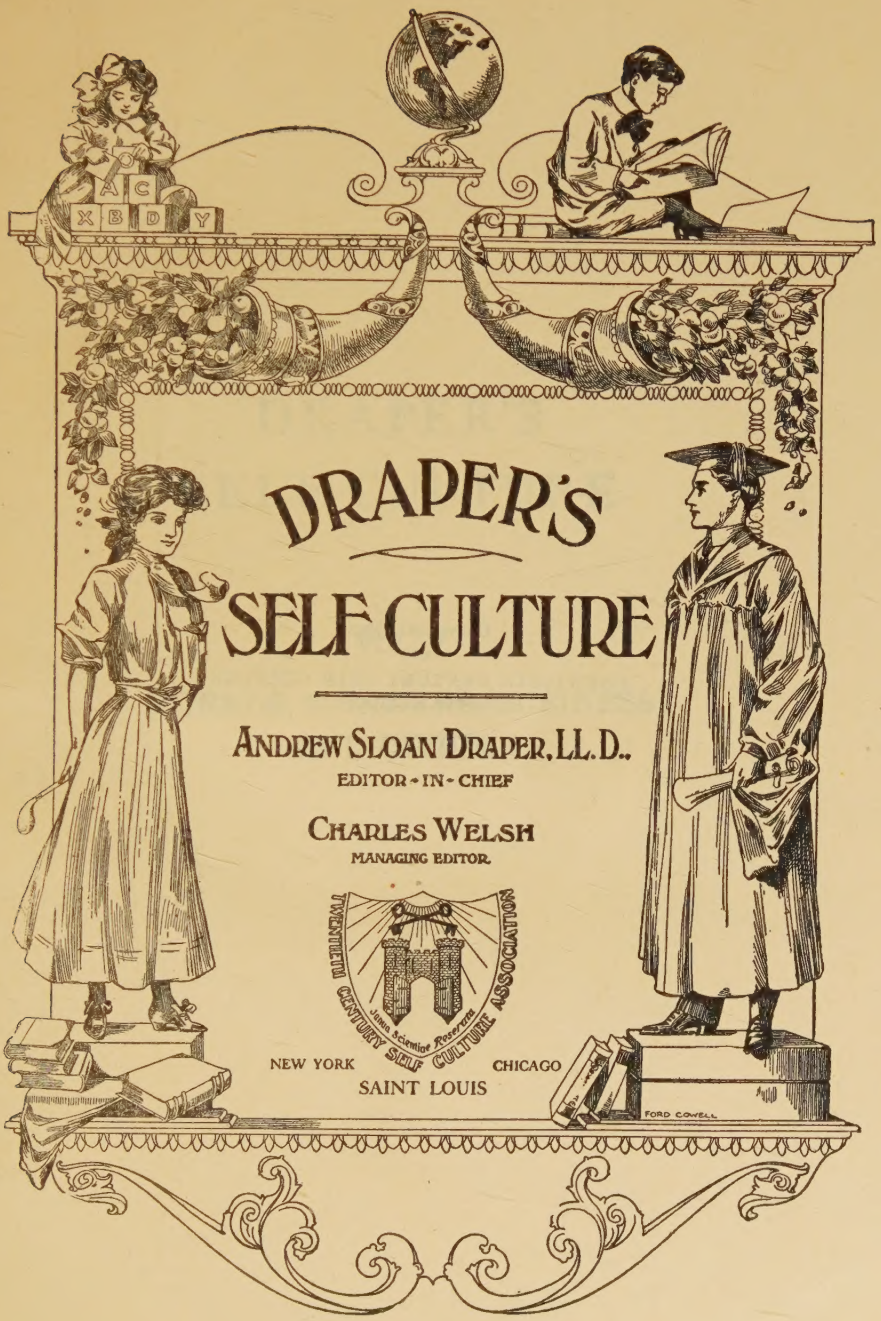


# DRAPER'S SELF CULTURE

ANDREW SLOAN DRAPER, LL.D.,
EDITOR-IN-CHIEF

CHARLES WELSH
MANAGING EDITOR

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# DRAPER'S
# SELF CULTURE

VOL. V

MORALS, MANNERS, BUSINESS
AND CIVICS.

# DRAPER'S SELF-CULTURE

ANDREW SLOAN DRAPER, LL.D.
(Commissioner of Education of the State of New York)
EDITOR-IN-CHIEF

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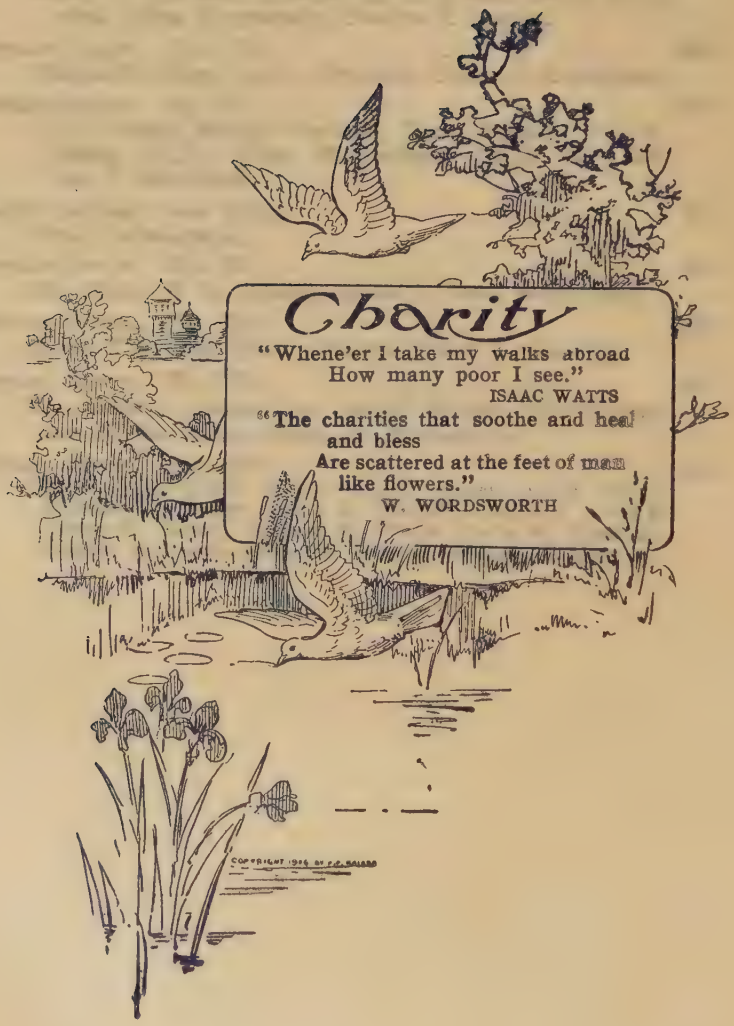
Charity
"Whene'er I take my walks abroad
How many poor I see."
ISAAC WATTS
"The charities that soothe and heal
and bless
Are scattered at the feet of man
like flowers."
W. WORDSWORTH

# INTRODUCTION TO VOL. V.

BY

HENRY S. PRITCHETT, Ph. D: LL. D.
PRESIDENT MASSACHUSETTS INSTITUTE OF TECHNOLOGY.

In the title to this volume morals and manners are linked to business and the service of the state. The arrangement has a real significance, for right success in business and true service to the state have their roots in right morals and their fruitage in the manners which spring from such morals.

There are few, perhaps, who would question the fact that the foundation of the true life of any individual, whether his work lie in one field or another, must rest on sound moral character. Those fundamental qualities which determine character, sincerity, energy, cleanness, and truthfulness, lie at the basis of any true career. So true is all this and so generally admitted that we are prone to take it as a matter of course and to overlook it; just as one does not think of the foundation stones of a beautiful building at which he gazes. For this very reason, this fundamental truth cannot be too often or too clearly stated. In the qualities which go to make up success and usefulness in life character is above everything else, even above intellect.

It is not always so clear, particularly to young people, that good manners count for success almost as much as good morals. And this is true because it is only after a certain experience in life that one comes to know that good manners spring directly out of good morals, just as the flowers blossoming on a tree are the sweet and fragrant emblems of the true life within.

Society as we know it to-day is highly complicated. The relations between individuals and organizations are far more complex than in the earlier history of the race and of the nation. In order that social movements may still go on with ease and comfort many conventions have grown up for facilitating human intercourse. Nearly all these have their origin in a true consideration for the rights and the comfort of others. Even those small formalities which take account of the pleasures and of the needs, and even of the prejudices of others, have their roots in that deeper sense of service which mark devotion to the work of life and to the upbuilding of men. Good manners are

nothing other than good morals translated into daily acts of thoughtfulness, of tact and of service. They take hold of those outward expressions of our thoughts and feelings which make the association of human beings in the social order pleasant and refined. Good manners form the lubrication of the social machinery. They are the advance guard which make the fundamental qualities of character effective. Good manners cement together character and service, unselfishness and business, honor and politics. And because this fact is often forgotten they have received in this volume a large share of attention.

Those who underestimate the importance of good manners undervalue two considerations, one of a practical and the other of a moral nature. The first is that men are almost always estimated, particularly by those who first meet them, on the basis of their manners rather than of their morals. And this is necessarily so, since manners are the externals of morals, the contact points between human beings. Many a young man starting out in life with fine character, full of energy and strength, has failed to get the opportunity which these high qualities ought to bring him, because he did not know how to translate his good morals into good manners. He has been judged upon the evidence of his manners and found wanting.

In the play of Henry the Eighth there is a scene in which Griffith, the usher to Queen Katharine, tells the pathetic story of the last days of the great Cardinal Wolsey. When the Queen hears the tale she cannot repress some criticism of Wolsey and of his character. In noble words Griffith recalls the Cardinal's great virtues and his great deeds side by side with his treatment of social relations.

> "He was a scholar, and a ripe and good one;
> Exceeding wise, fairspoken, and persuading;
> Lofty and sour to them that loved him not;
> But to those men that sought him sweet as summer."

He points out to the Queen that she had judged the great man upon the ground of his external manners, not upon his service and his virtues.

> "Noble Madam,
> Men's evil manners live in brass; their virtues
> We write in water."

In every walk of life there are Wolseys, whose reputations have been made by their evil manners.

The second consideration generally overlooked is this. Good manners spring, in the last analysis, from unselfishness. Even those conventional usages of society at which we are inclined to smile arise out of consideration of others. These little things, the orderly and careful reply to an invitation, the mark of respect to an older person, rising when a lady enters the room, these minor marks of good breeding, have a real reason for existence. They have grown up in our social life out of the wish to do a kindness to others, and they have each a meaning if only one does them in a spirit of sincerity, not of time-serving; for the essence of good manners, as well as of all good morals, is sincerity. He who out of a sincere heart cultivates the grace of good manners finds the surest road which connects morals with business and which leads to success in life.

Lastly, this volume deals with business and with the service which the individual owes and may render to the state and to the nation. This order is the natural one, the foundation good morals, the transmitter good manners, the result good work for one's self, for one's family and for one's country.

Nothing is more puzzling to teachers in colleges and universities than the uncertain state of mind in which large bodies of students remain throughout their whole college course with respect to the choice of a calling or of a profession. Even at the end of college life a large proportion appear to have no preference as to what they are to do in the world. There are, doubtless, many reasons for this state of affairs, but one of them is to be found in the fact that young men rarely have set before them in any sort of perspective the qualifications, the difficulties and the rewards of different professions and callings. It is no easy matter to take a college boy to the mountain top and show him the kingdoms of the world. The landscape of the modern social world is more complicated than that of the older generations. New peaks have arisen and strange mountain ranges diversify the landscape. New opportunities and new difficulties await the beginner. The paths which lead to success are more numerous but more intricate, and it is far more difficult to get a vantage point from which the beginner in life may get a survey of the whole field.

This volume does not undertake to set everybody into the pathway which leads to the right profession or the best calling; it does not pretend to decide whether a boy ought to be a physician, a civil engineer, a minister or business man. It does not even compare the relative values of professions. But it does point out the fundamental qualities which are needed, whether a young man enters the one or the other calling or profession; it calls attention to the moral, social

and intellectual qualities which lead to success in these various directions. Such words from men who have themselves traveled one or the other of these paths cannot fail to at least clear the situation for the boy who reads them, and to help him toward a surer and a wiser choice of his life work. Above all else the volume points out the right road to true men's service, beginning in sound morals, illuminated by good manners and finding its end in work for one's self, for one's family and for one's country.

HENRY S. PRITCHETT.

# MORALS, MANNERS, BUSINESS AND CIVICS.

## MORALS, MANNERS AND CULTURE.

Write his merits on your mind
Morals pure and manners kind.
Dr. Wm. Drennan.

*COURSES in morals and manners are now being taught in most of our schools, but in order that they should be permanently effective, the efforts of the teacher must be supplemented in the home. To that end, we print the following outline lessons[1] together with a collection of short stories, poems, fables, maxims, proverbs, etc., illustrating most of them in a practical way, without too much insisting upon the moral while forcibly conveying it.*

1. *Cleanliness and Neatness.* 1. Body, hands, face, hair, nails, etc. 2. Clothing, shoes, etc. 3. Books, slates, desk, etc. 4. Everything used or done.
2. *Politeness (Children).* 1. At school. 2. At home. 3. At the table. 4. To guests or visitors. 5. On the street. 6. In company.
3. *Gentleness.* 1. In speech. 2. In manner. 3. Rude and boisterous conduct to be avoided. 4. Patience, when misjudged. 5. Docility, when instructed.
4. *Kindness to Others.* 1. To parents. 2. To brothers and sisters. 3. To other members of the family and friends. 4. To the aged and infirm. 5. To the unfortunate. 6. To the helpless and needy. 7. The Golden Rule.
*Forms of.* (1) Sympathy; (2) deference and consideration; (3) helpfulness; (4) charity; (5) no cruelty or injustice.
5. *Kindness to Animals.* 1. To those that serve us. 2. To those that do not harm us — the killing of birds. 3. The killing of those that do us harm. 4. The killing of animals for food. 5. Cruelty to any animal wrong.
6. *Love.* 1. For parents. 2. For brothers and sisters. 3. For other members of family, and friends. 4. For teachers and all benefactors. 5. For one's neighbor — "Thou shalt love thy neighbor as thyself." 6. For God.
7. *Truthfulness.* 1. In words and actions — "Without truth there can be no other virtue." 2. In keeping one's word — promises to do wrong. 3. Distinction between a lie and an untruth. 4. Telling what one does *not know to be true.* 5. Prevarication and exaggeration. 6. The giving of a wrong impression, a form of falsehood. 7. Telling falsehoods for fun.
8. *Fidelity in Duty.* 1. To parents — to assist, comfort, etc. 2. To brothers and sisters — older to assist, etc., younger. 3. To the poor and unfortunate. 4. To the wronged and oppressed. 5. Duty to God.
9. *Obedience.* 1. To parents. 2. To teachers and others in authority. 3. To law. 4. To conscience. 5. To God.
*Nature of.* (1) Prompt; (2) cheerful; (3) implicit; (4) faithful.
10. *Nobility.* 1. Manliness. 2. Magnanimity and generosity. 3. Self-denial and self-sacrifice for others. 4. Bravery in helping or saving others. 5 Confession of injury done another.
11. *Respect and Reverence.* 1. For parents. 2. For teachers. 3. For the aged. 4. For those who have done distinguished service. 5. For those in civil authority.
12. *Gratitude and Thankfulness.* 1. To parents. 2. To all benefactors. 3. To God, the giver of all good.

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13. *Forgiveness.* 1. Of those who confess their fault. 2. Of those who have wronged us. 3. Of our enemies. 4. Generosity in dealing with the faults of others.

14. *Confession.* 1. Of wrong done another, manly and noble. 2. Denial of faults — "The denial of a fault doubles it." 3. Frankness and candor.

15. *Honesty.* 1. In keeping one's word. 2. In school and out of school. 3. In little things. 4. Cheating ignoble and base. 5. "Honesty is the best policy." 6. Honesty is right.

16. *Honor.* 1. To honor one's self; i. e., to be worthy of honor. 2. To honor one's family. 3. To honor one's friends. 4. To honor one's home. 5. To honor one's country.

17. *Courage.* 1. True courage — daring to do right and to defend the right. 2. False — daring to do or defend the wrong. 3. In bearing unjust censure or unpopularity. 4. In danger or misfortune. 5. Heroism.

18. *Humility.* 1. True greatness — not blind to one's own faults. 2. Modesty becoming to the young. 3. Avoidance of pride and vanity. 4. Self-conceit a sign of self-deception. 5. True humility, not servility or time-serving.

19. *Self-respect.* 1. Not self-conceit — based on conscious moral worth. 2. Not self-admiration. 3. Resulting in personal dignity. 4. Distinction between self-love and selfishness. 5. "Be not wise in your own conceit."

20. *Self-Control.* 1. Control of temper. 2. Anger, when right. 3. Avoidance of hasty words — "Think twice before you speak." 4. Self-restraint when tempted. 5. Self-restraint under provocation — "Bear and forbear." 6. Rule your own spirit.

21. *Prudence.* 1. In speech and action. 2. When one may be misunderstood. 3. Respect for the opinions of others. 4. "Judge not, that ye be not judged."

22. *Good Name.* 1. Gaining a good name when young. 2. Keeping a good name. 3. Keeping good company. 4. Reputation and character.

23. *Good Manners (Youth).* 1. At home. 2. In school. 3. In company. 4. When a visitor or a guest. 5. In public assemblies. 6. Salutations on the street. 7. Politeness to strangers. 8. Trifling in serious matters, to be avoided.

24. *Health.* 1. Duty to preserve health. 2. Habits that impair health, foolish as well as sinful. 3. The sowing of "wild oats"—"What a man sows, that shall he also reap." 4. The body never forgets or forgives its abuse. 5. An observance of the laws of health, a duty.

25. *Temperance.* 1. Moderation in the indulgence of appetite in things not harmful. 2. Total abstinence from that which is injurious. 3. Dangers in the use of alcoholic liquors. 4. Courage to resist social temptations to indulgence. 5. Injurious effects of tobacco on growing boys. 6. Cigarette smoking by boys a serious evil.

26. *Evil Habits.* 1. Those that injure health. 2. That destroy reputation. 3. That dishonor one's self and family. 4. That waste money. 5. That take away self-control. 6. That incur needless risks, as gambling. 7. That are offensive to others, etc.

27. *Bad Language.* 1. Profanity foolish and wicked. 2. Obscenity base and offensive. 3. Defiling books or other things with obscene words and characters, a gross offense. 4. The use of slang, vulgar and impolite.

28. *Evil Speaking.* 1. Slander a serious offense. 2. Tale-bearing to injure another. 3. Repeating evil which one has heard without knowing that it is true. 4. "Thou shalt not bear false witness against thy neighbor."

29. *Industry.* 1. Labor a duty and a privilege. 2. Right use of time. 3. Manual labor honorable. 4. Self-support gives manly independence. 5. Avoidance of unnecessary debt. 6. When begging is right. 7. An opportunity to earn a living by labor, due everyone.

30. *Economy.* 1. Saving in early life means competency and comfort in old age. 2. Duty to save a part of one's earnings — "Lay up something for a rainy day." 3. Extravagance wrong — "A spendthrift in youth, a poor man in old age." 4. The hoarding of money needed for comfort or culture or charity, wrong. 5. Charity — "No man liveth unto himself."

31. *Patriotism.* 1. Love of country. 2. Reverence for its flag. 3. Respect for its rulers. 4. Its defense when necessary. 5. Regard for its honor and good name.

32. *Civil Duties.* 1. Obedience to law. 2. Fidelity in office — bribery. 3. Honor in taking an oath — perjury. 4. Duty involved in the ballot — buying or selling votes. 5. Dignity and honor of citizenship, etc.

# MANNERS AT HOME, AT THE TABLE, ON THE STREET, AT SCHOOL, ON THE PLAYGROUND, AND IN CHURCH.

## At Home.

Begin the day by rising at once when called. A lie-a-bed in the morning goes to school with a dull, sleepy face. He is so stupid with sleep that he cannot learn his lessons. Leave the bed airing, with the clothing neatly arranged on a chair, and the windows wide open. This will keep your room pure and sweet. Use plenty of cold water and soap. See that everything you put on is whole and clean. That the buttons are all on your boots, or that the lacings are tied with a double knot so that they will not get untied; and that the shoes are well blacked. See that you have a clean handkerchief. "I knew that she wasn't a lady the moment I saw her," said some one. "How did you know?" "She had a soiled handkerchief." Use your handkerchief. To be always sniffing is very vulgar. The handkerchief is not an ornament, however; use it very quietly, and keep it when not in use out of sight in your pocket. Well-brushed hair and teeth are within the reach of the poorest child. "Order is Heaven's first law;" therefore have a neat and orderly appearance. Think how a slovenly child looks to you. Always remember to say, "Good morning," to all that you meet for the first time in the day. See what little services you can give to mother before going to school; she is your best friend, and will always be, no matter how many others you may win in life. Every one knows that boys should never wear their hats in the house. Never, under any circumstances, bite your nails, scratch your head, or pick at your nose, if you would not disgust all who see you. Always knock at a bedroom or private room door, and wait for permission to come in.

## At the Table.

Do not sit down at table until the elders are first seated. It is not nice to lean elbows on the table or to fidget or lounge in your chair. Sit quietly, as you would like to see another do. Do not look about you to see what is there, and above all do not find fault and beg for something else because you do not fancy what has been provided. A glutton is one who eats too much. A gourmand is one who is very particular about what he eats. Patiently wait your turn to be helped, and say nothing about what is given you. Noise in eating and drinking is vulgar. Do not scrape your plate or cup. Use knife, fork, and spoon quietly. Bread should always be broken, not bitten, and is almost the only food that should be taken from the hand. Eat slowly with small mouthfuls. Do not speak with food in your mouth. If you once watch a greedy child eat you will never wish to be like him. Leave the spoon in the saucer, and drink with the eyes cast

down. If obliged to take anything from your mouth, cover it with your napkin or handkerchief. Put fruit stones from your mouth into a spoon, and lay them on the edge of your plate. Notice if the one next you needs anything that is within your reach, and pass it with the right hand. Do not snatch at things, but take them slowly. When you have finished, leave knife and fork in a line on your plate, and the spoon in the saucer. Drink from the cup, never from the saucer. Little children only have the napkin arranged as a bib. Always cheerfully defer to older people and to guests. Eat the food served, or quietly leave it on the plate. Avoid drumming with the fingers or the feet as it is very rude. If in doubt what to do, watch others of more experience and follow their example. Patiently wait the coming of your turn. Never unnecessarily handle dishes. There should be no difference between "company manners," and those in daily use. Remember the maxim of Confucius: "Eat at your own table as you would eat at the table of a king." Never comment upon any accident, but render any help which may be possible. Do not play at the table, but if you cannot wait until the elders have finished, quietly beg to be excused, and leave the room. Stand back and wait for an older person to go through a doorway first.

On the Street.

A hanging head, a slouching gait, a hard, sullen face are bad habits. Lift the head, walk with a free manly step, look one fully in the face. A proud girl looks very silly when she tosses her head or shows by her walk and manner the vain heart within. A boy removes his hat and a girl inclines her head on meeting a superior — such as a clergyman or a teacher — or an acquaintance, on the street. Kindness and aid to the aged or infirm will win you the respect of all whose respect is worth having. Do not turn your head to stare at people; only bold, ill-bred children do that. In walking through the streets, keep to the right, and do not try to stop a car in the middle of a block.

At School.

Form a habit of punctuality. By doing the same thing over and over again, we form a habit. Then we do it easily without effort. Be always on time for school. It will be a help to you all through your life-work. The scholar who is always tardy is never good for much of anything. On entering the class-room, incline your head and say, "Good morning" to the teacher. See if there is not some little service you can do for her — cleaning the blackboard, bringing fresh water for flowers, dusting her desk, etc.

When a clergyman, teacher, or any visitor enters the room, rise, stand on both feet, and let the arms fall naturally at the side. Remain standing until you have permission to be seated. If you are sent on a message to another room, knock, and when you have entered, bow to the teacher, and remain quietly standing until she is ready to attend to you. Do your errand as simply as possible, not staring about the room but

intent on the duty. Never borrow anything at school if you can help it. On meeting a clergyman or teacher in the corridors, pause an instant, then incline your head and pass on. Always look people straight in the face when they speak to you or in speaking to them.

ON THE PLAYGROUND.

All quarreling and fighting is low, therefore no screaming, pushing, or disputing on the playground. The moment you speak, the sound of your voice tells what you are. Be kind to all and willing to play with all, as you would wish others to do to you. Never whisper in company; it is very rude. Never praise yourself or tell of the fine things you have at home; no one wants to hear it. A brave child always tells the whole truth. A liar is always found out and receives the contempt he has earned. The child who cannot keep its temper, says many bitter, spiteful words and is sad afterwards at the remembrance of them. "Do what you do." Laugh and play as hard as you work.

AT CHURCH.

When you enter the church, be very silent, never whisper, and if any one tries to whisper with you appear not to hear them. Kneel upright and reverently, and pray with your whole heart. Keep your eyes fixed on your prayer-book or the altar, and do not look about you. Wear the best that you have but gaudy, conspicuous colors are in bad taste everywhere, especially in church. True ladies do not use perfumery. It generally suggests the endeavor to conceal the fact that you do not use enough soap and water.

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# MANNERS AND MORALS ILLUSTRATED IN STORY, SONG, FABLE AND PROVERB.

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## THE GOLDEN RULE.

Whatsoever ye would that men should do unto you, do ye even so to them.—*The Bible.*

Be ye to others kind and true,
As you'd have others be to you;
And neither do nor say to men
Whatever you would not take again.
— *Dr. Isaac Watts.*

A king once heard that some of his subjects had risen against him and intended to take the throne from him. "Come," said he to his friends, "follow me, and we will destroy our enemies."

They marched forward with the king at their head and overcame the rebels, who laid down their arms and begged for mercy. The king at once forgave them, and they returned to their homes.

When his officers reminded him that he had said he would destroy his enemies, "I have done so," was the king's reply. "They are enemies no longer, I have made them friends."

A Kind Captain.

Some years ago a train stopped at a landing-stage. The railway did not go any farther, and those who wished to proceed had to make the rest of their journey by boat.

In the train there was a sick man, who was on his way home, and who was so ill that he could not walk from the train to the boat. Indeed, his very appearance was so unpleasant that it made his fellow-travelers unwilling to remain in his company. They, therefore, decided to ask the captain of the boat to refuse to take him on board.

Two or three of their number spoke to the captain for the rest, and told him that they had all made up their minds not to go in his boat unless he left the sick man behind. They said that the presence of the poor fellow was not agreeable to them, and that if he went they would remain.

When the captain had heard their story, he asked if the sick man had a friend there to speak for him. Receiving no reply, he turned away from the men, and entering the train, made his way to the helpless passenger.

"Where do you want to go?" he said kindly.

"O sir," cried the poor fellow, "are you the captain of the boat, and will you take me with you? The passengers are so unkind. They seem as if they cannot bear the sight of me because I am so very ill. I know that I cannot get better, but if I can only reach home alive I shall die happy."

Tears came into the captain's eyes when he heard these words. "You shall go," he said; "you shall go in my boat, if I have not another passenger."

Then he tenderly took the sick man in his arms, and carried him along the landing-stage to the boat. The other passengers were standing in a crowd where he had left them. They expected him to return and tell them that he was willing to grant their request. But when they saw his kind action, they knew that he had made up his mind to do to the sick man as he would be done by.

Without a word the captain pushed his way through the silent passengers, and, calling for a bed, laid the dying man upon it, and, having made him as comfortable as possible, he gave orders for the boat to start at once.

Filled with shame at their heartless conduct, the passengers went on board, and the steamer proceeded on its way. A few hours later one of the passengers waited on the captain, and in the name of the company thanked him for the lesson he had taught them.

Nor was this all. Seeing that the sick man was poor and unable to provide himself with many needful things, they collected a sum of money and gave it to him, asking him to forgive them for treating him so unkindly.

The captain had shown the passengers how to obey the Golden Rule — "Whatsoever ye would that men should do to you, do ye even so to them."

KINDNESS RETURNED.

One day a lady who was riding in a stagecoach saw a lad on the road barefoot and seemingly very footsore. She asked the coachman to take him up, and said she would pay for him. When the coach reached the end of its journey, the kind lady found that the poor lad was bound for the nearest seaport, to offer himself as a sailor.

Twenty years afterward, on the same road, a sea captain, riding on a stage coach, saw an old lady walking wearily along, and he asked the coachman to pull up his horses. He then put the old lady inside the coach, saying, "I'll pay for her." When they next changed horses, the old lady thanked the captain, saying, "I am too poor to pay for a ride now."

The captain told her that he always felt for those who had to walk, as she had been doing, and added, "I remember, twenty years ago, near this very place, I was a poor lad walking along the road, and a kind lady paid for me to ride."

"Ah!" said she, "I am that lady; but things have changed with me since then."

"Well," said the captain, "I have made a fortune, and have come home to enjoy it. I will make you an allowance every year as long as you live." The old lady burst into tears, as she gratefully accepted the sailor's offer."

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THE BARBER OF BAGDAD.

In the reign of the great caliph there lived in the city of Bagdad a celebrated barber of the name of Ali.

He was famous for a steady hand, and could shave a head, or trim your beard or whiskers, with his eyes blindfolded. There was not a man of fashion in Bagdad who did not employ him; and such a run of business had he, that at length he became very proud and insolent.

Firewood was always scarce and dear in Bagdad; and it happened one day that a poor wood-cutter, ignorant of the character of Ali, stopped at his shop to sell him a load of wood, which he had just brought from a distance on his donkey. Ali immediately offered him a certain sum *for all the wood that was on the donkey.* The wood-cutter agreed, unloaded the animal, and asked for the money.

"You have not given me all the wood yet," said the barber. "I must have your wooden pack-saddle into the bargain; that was our agreement."

"How!" said the other, in great amazement; "who ever heard of such a bargain? It is impossible."

But after many words the overbearing barber seized the pack-saddle, wood and all, and sent away the poor peasant in great distress.

The wood-cutter then ran to the cadi and stated his griefs. The cadi was one of the barber's customers, and refused to hear the case. Then

he went to a higher judge. He also patronized Ali, and made light of the complaint.

The poor wood-cutter was not disheartened, but at once got a scribe to write a petition to the caliph himself. The caliph's punctuality in reading petitions was well known, and it was not long before the wood-cutter was called before him.

When he had approached the caliph he kneeled and kissed the ground; and then folding his arms before him, his hands covered with the sleeves of his cloak, and his feet close together, he awaited the decision of his case.

"Friend," said the caliph, "the barber has words on his side, you have equity on yours. The law must be defined by words, and agreements must be made by words. The law must have its course or it is nothing, and agreements must be kept, or there would be no faith between man and man. Therefore the barber must keep all his wood, but —"

Then calling the wood-cutter close to him, the caliph whispered something in his ear, and sent him away quite satisfied.

A few days later the wood-cutter applied to the barber, as if nothing had happened between them, requesting that he and a companion of his from the country might enjoy the dexterity of his hand; and the price for which both operations were to be performed was settled.

When the wood-cutter's beard had been properly shaved, Ali asked where his companion was. "He is standing just outside," said the wood-cutter, "he shall come in at once."

Accordingly he went out, and led in his donkey by the halter. "This is my companion," said he; "shave him."

"Shave him!" exclaimed the barber, in a rage. "Is it not enough that I should degrade myself by touching you, but you must insult me by asking me to shave your donkey? Away with you!"

The wood-cutter immediately went to the caliph and related his case. "Bring Ali and his razors to me this instant," exclaimed the caliph to one of his officers; and in the course of ten minutes the barber stood before him.

"Why do you refuse to shave this man's companion?" said the caliph to the barber; "was not that your agreement?" Ali, kissing the ground, answered, "It is true, O caliph, that such was our agreement; but who ever made a companion of a donkey before?"

"True enough," said the caliph; "but who ever thought of insisting upon a pack-saddle being included in a load of wood? No, no, it is the wood-cutter's turn now. Shave this donkey instantly!"

So the barber was compelled to prepare a great quantity of soap, to lather the beast from head to foot, and to shave him in the presence of the caliph and of the whole court, whilst he was jeered and mocked by the bystanders.

The poor wood-cutter was then dismissed with a present of money; and all Bagdad resounded with the story, and praised the justice of the caliph.

### The Golden Rule.

At work or at play
We'll strive to love each other,
That in our school
The golden rule
May guide us each day.
With courteous manner, true and good,
We'll act with kindness as we should,
And never be harsh or rude,
At work or at play.

For life, not for school,
We now are daily learning,
For in what ways
We spend these days
Our future will show.
If all our lives are pure and bright,
And free from sin's destroying blight,
We now must begin the fight
'Gainst evil we know.

With firm hearts and strong
We'll still keep pressing onward.
And ever still,
With right good-will,
Mount higher each day.
We would be noble, kind, and true,
With earnest hearts our tasks pursue,
And ever we'll strive to do
The good that we may.

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## Kindness to Animals.

I would not enter on my list of friends,
Though graced with polished manners and fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm.— *Cowper.*

### The Eider Duck.

In a far northern county, one day, a man was walking along with a gun upon his shoulder, and beside him was his little son. Suddenly the boy raised his hand and pointed to a large bird standing upon a rock above their heads. The bird seemed to be hard at work; it spread its wings, bent its head, and leaped about.

"There, father, is a fine great bird. Shoot, oh, shoot it, quick!"

The father hesitated. He knew that he must supply his family with food, but he did not like to kill the bird. "Why don't you shoot, father? The bird will be gone. What makes her act so queer? What is she doing?"

"She is a fine large bird, my boy," said the father, "but I cannot shoot her. She is an eider duck, a mother bird; and she is tearing the feathers out from her own breast to make a soft, warm bed for her little ones. It hurts her, but she does not mind it, because she loves them better than she does herself."

The father then told the boy a touching story of a mother, who, in a terrible storm, took the shawl from her own shoulders to wrap her baby, that it might not suffer, though she came near perishing with cold. "That baby," he added, "was your little sister, my boy."

The boy, looking up, saw tears in his father's eyes. "Is that what the eider duck is doing?" he said. "O, father! let her live." And so the loving mother bird was spared to care for her young.

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## Obedience.

**To obey is better than sacrifice.— *The Bible.***

*Fear nothing but a wrong act.*

Dare forsake what you deem wrong,
  Dare to do what you deem right;
Dare your conscience to obey;
  Nor dare alone but *do with might.*
— *Anon.*

Whenever a noble deed is done,
  'Tis the pulse of a hero's heart is stirred;
Wherever the right has a triumph won,
  There are the heroes' voices heard.
— *Edna Dean Proctor.*

### The Boy and the Duke.

An English farmer was one day at work in the fields, when he saw a party of huntsmen riding about his farm. He had one field that he was specially anxious they should not ride over, as the crop was in a condition to be badly injured by the tramp of horses, so he dispatched a boy in his employ to this field, telling him to shut the gate and keep watch over it, and on no account to suffer it to be opened.

The boy went as he was bid, but was scarcely at his post before the huntsmen came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had received, and his determination not to disobey them. Threats and bribes were offered alike in vain. One after another came forward as spokesman, but all with the same result. The boy remained immovable in his determination not to open the gate.

After a while one of noble presence advanced, and said in commanding tones, "My boy, do you know me? I am the Duke of Wellington

— one not accustomed to be disobeyed; and I command you to open the gate, that I and my friends may pass through." The boy lifted his cap, and stood uncovered before the man whom all England delighted to honor, and then answered firmly, "I am sure the Duke of Wellington would not want me to disobey orders. I must keep the gate shut. No one is to pass through but with my master's express permission."

Greatly pleased, the sturdy warrior lifted his own hat, and said, "I honor the man or boy who can be neither bribed nor frightened into doing wrong. With an army of such soldiers, I could conquer not only the French, but the world;" and, handing the boy a glittering sovereign, the old duke put spurs to his horse and galloped away.

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## Self Control.

**He that is slow to anger is better than the mighty.— *The Bible.***

*Think twice before you speak.*

How happy is he born or taught,
Whose passions not his master are;
Lord of himself, though not of lands,
And having nothing, yet hath all.
— *Sir Henry Wotton.*

### The Echo.

Little Peter had never heard of the Echo which lives among the woods and rocks, and repeats the very words we speak. One day while walking in a field near a wood, he saw a squirrel running among the bushes. "Ho! Stop there!" he cried. Something in the woods answered him back, "Ho! Stop there!" Astonished, Peter shouted out, "Who are you?" The word came back, "Who are you?"— "You are a fool," he answered. "You are a fool," was echoed back loud and clear from the wood. Peter grew angry for he thought some saucy boy was hidden behind the trees. Then he poured out all the hard ugly names he could think of, but the Echo sent them all back to him in mocking tones.

"He shall learn not to call me names," he said to himself, as he picked up a stick and ran toward the wood. Peter wandered in the wood a long time, but found no one. Tired and vexed, he went home and complained to his mother that a naughty boy, who had been calling him names, was hiding in the wood.

"You have been angry with your own self," said his mother. "It was only your own voice that made the sound, and you heard only the echo of your own words. If you had spoken kind words, kind words would have come back to you from the wood."

## Do Good.

**The good you do is not lost, though you forget it.— *Proverb.***

Do something for each other,
Though small the help may be;
There's comfort oft in little things,
Far more than others see.

If there is a dull boy in school, help him to learn his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a bigger or stronger boy has injured you, and is sorry for it, forgive him, and ask the teacher not to punish him. It is much better to have a kind heart than a great fist.— *Horace Mann.*

### Richard's Surety.

Richard Dickson was a bad boy, and, like most bad boys, he was a coward, and delighted in teasing those less than himself. He never ventured to play tricks on boys of his own size. He was also very idle, and rarely knew his lessons.

One day he ill-treated a boy named Thomas Watson with so much cruelty that the lad's parents sent a complaint to the teacher, who decided to expel Richard from the school. He therefore told the lad that he must not come again.

On the following morning Richard's father brought him to the school, and begged of the teacher to give him another trial. "I should be very glad to do so," was the reply, "for Richard's own sake, but I do not think that it would be fair to the rest of the scholars. I am afraid he will ruin them by his bad example."

Richard's father pleaded so hard for his boy, that at length the teacher said that he would put the matter before the school, as all the boys knew that he had been told not to come back again.

"Richard Dickson," he said, "wishes to return to the school, and I should like to give him another chance. I cannot, however, take him back unless I can feel sure that he will behave better. Now, will any boy become surety for him?"

All were silent. The older boys shook their heads and said that they knew him too well to run the risk. The younger boys did not like him, because he teased and ill-treated them. Indeed, they could not but feel glad when the teacher turned him out of the school.

After a few minutes' silence Thomas Watson stepped forward and said, "Please, sir, I will be surety for him."

With some surprise the teacher said, "Do you know what it means to become a surety?"

"Yes, sir," said Thomas; "it means that if Richard behaves badly again I am to be punished for him."

"And are you willing to be punished for him?" asked the teacher. "Remember, it was for ill-treating you that I sent him away."

"Yes, sir, if he is bad again," replied Thomas.

The boy's offer was a surprise to the teacher and the scholars, but

it came as a still greater surprise to Richard. He could not understand it, as he had never been known to return good for good, much less good for evil. However, he returned to his place in the class.

No one but himself ever knew what passed through Richard's mind, or the struggles he had with himself, but from that time a great change came over him. From being the worst boy in the school he became one of the best. And though he never thanked Thomas in words, he ever afterward acted as a friend and protector to his forgiving surety.

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### A Neighborly Neighbor.

Stanley and Gordon were two neighbors who lived on the outskirts of the town. They had both large gardens, which were divided by a low wall, over which they could look and, if they wished to, talk to each other. Stanley had lived there some time, but Gordon had only recently come, and the two men had not met when our story opens.

Stanley had a very nice garden, of which he was proud, and he spent both time and money in keeping it in order and well supplied with plants. Every moment he could spare was given to this work.

Gordon, on the other hand, was fond of keeping fowls, and he was noted for some of the fine birds that he reared. In order to get more room for his fowls he had removed to a house with a larger garden.

He had a house made for them, and a run enclosed in a wire fence, as he did not wish them to get into his neighbors' gardens. But as it was yet early spring he clipped their wings, and thought that they would do no harm if allowed to run about.

One day, when he came in to dinner, he was told that Stanley had called in great anger to say that the hens had been in his garden, and that he had killed several of them and thrown them over the wall into their owner's garden.

Gordon was greatly enraged when he heard this, and saw that some of the fowls which had been killed were of great value. He made up his mind to go at once to a lawyer and make Stanley pay for the hens.

He sat down and ate his dinner as calmly as he could. By the time he had finished his meal he had become cooler, and thought that perhaps it was best not to fight with his next-door neighbor. The hens were dead, and could not be brought back to life by any amount of fighting; and if he went to law, he knew that it would make Stanley his lasting enemy.

So after dinner he went out into the garden, and looking over the wall saw his neighbor chasing one of the hens, and trying to hit it with a stick. Gordon at once addressed him in a friendly way.

Stanley, turning round from the flying hen, exclaimed, "You are a nice neighbor to turn your fowls into my garden. Look at the mischief they have done. They have ruined everything, and I tell you to your face that I will kill every hen that I can catch."

"I am very sorry for it," said Gordon, who had made up his mind to keep his temper. "I did not intend them to do any harm, and I now see that I ought not to have let them out. Will you forgive me, and tell me the cost of the damage they have done? I will gladly pay the amount."

Stanley seemed quite confused when he heard these words. He did not know what to make of it. He looked up to the sky, then down at the earth, and then at Gordon. He even dropped his stick, as if ashamed to be seen with it, and allowed the hen to do as it liked.

"Tell me now," said Gordon, "what is the damage, and I will pay you at once. I promise you that my hens shall not trouble you again. I cannot afford to lose the good-will of my neighbors, and quarrel with them for the sake of a few hens."

By this time Stanley had also cooled down, and he was more surprised than ever by his neighbor's words. The events of the day flashed rapidly through his mind, and when he thought of his behavior, of the message he had sent Gordon, and of the way he had spoken to him, he felt that he had behaved in a most ungentlemanly manner, and determined to apologize for his rudeness. Walking across to the wall he held out his hand, saying as he did so —

"Neighbor, I have been very foolish. The damage is not worth talking about. I have done you more harm than you have done me, and I ought to pay you. Will you forgive me?"

Of course, that ended what might have been a serious quarrel, if Gordon had not acted wisely and done as he would be done by. Both were in the wrong, and the wisest man was the one who was first willing to admit it. Wise men never go to law about anything that they can settle in any other way.

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### Stretch It a Little.

Trudging along the slippery street,
Two childish figures with aching feet,
And hands benumbed by the biting cold,
Were rudely jostled by young and old,
Hurrying homeward at close of day,
Over the city's broad highway.

Nobody noticed or seemed to care
For the little, ragged, shivering pair;
Nobody saw how close they crept
Into the warmth of each gas jet,
Which flung abroad its mellow light
From the gay shop windows in the night.

"Come under my coat," said little Nell,
As tears ran down Joe's cheeks, and fell
On her own thin fingers, stiff with cold;
"It's not very big, but I guess 'twill hold
Both you and me, if only I try
To stretch it a little. So now, don't cry."

The garment was small and tattered and thin,
But Joe was lovingly folded in
Close to the heart of Nell, who knew
That stretching the coat for the needs of two
Would double the warmth, and shelter them so
From the cutting wind and drifting snow.

"Stretch it a little." O girls and boys,
In homes overflowing with comforts and joys,
See how far you can make them reach —
Your helpful deeds and your loving speech,
Your gifts of service and gifts of gold,
Let them stretch to households manifold.

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## CONDUCT.

**A bad ending follows a bad beginning.**

It matters little where I was born,
If my parents were rich or poor;
Whether they shrank in the cold world's scorn,
Or walked in the pride of wealth secure.

But whether I live an honest man,
And hold my integrity firm in my touch,
I tell you, my brother, plain as I am,
It matters much.

You must respect yourself if you would be respected. There is nothing more contemptible than to do a thing, especially a doubtful or evil thing, because others do it. No man ever rose to what he might have been, who fell in with the majority simply because it was the majority. A stalwart "No," when there is something shady, means a stalwart character; and the mincing "Yes" means a character weak — if not bad.

### I DID NOT THINK.

A boy was one day passing along a road, when he saw a horse and gig standing before a door. The owner had gone into the house, and knowing that his horse would stand, he had not left any one in charge of the gig.

The boy had a stone in his hand, and without stopping to think for a moment, he threw it at the horse and hit the animal on the forehead. The sudden blow caused the horse to plunge forward, and away it ran as fast as it could go.

Madly rushing round a corner, the frightened horse ran against an iron railing, and was so badly hurt that it had to be shot. The gig was also smashed to pieces, and a good deal of damage was done.

Of course the boy was severely punished. Yet he had not intended to do any harm. When he was asked why he threw the stone, he said, "I did not think." All that mischief was the result of one thoughtless act.

How often do we see the same thing in the careless handling of fire-arms? Scores of persons have been shot by boys and men who have taken up a pistol or a gun, and pointed it at any one standing near. They did not mean to do any harm when they pulled the trigger. But because they did not stop to think if the weapon was loaded, they have taken the life of a relation or a friend. Hardly a day passes without adding to the long list of accidents and deaths caused by thoughtlessness.

Another form in which this thoughtlessness is seen, is when a boy thrusts a stick between the spokes of the wheel of a bicycle, or, in the dark, fastens a rope across a road. He does this in fun, and the next moment the rider may be thrown heavily on the ground and injured for life.

Again, a foolish boy or girl is in a boat, and, it may be to tease a timid companion, he or she begins to rock the little vessel. The boat is overbalanced, and all the persons in it are thrown into the water, and some of them drowned.

These and similar thoughtless acts happen almost daily. They are not the result of anger or wickedness. A good boy or girl may do as much harm in a heedless moment, as a wicked person can by a wilful act. We should therefore be on our guard at all times for fear that we may be guilty of one.

They ought to be impossible, and they would be if every one did but think twice before doing anything about which there is any doubt. Even a child can learn to do this, and be led to understand that not to think is wrong.

What an awful thing it must be to go through life, knowing that any careless act of ours had caused another person to suffer serious injury or death! We should feel very sorry if the harm was the result of an accident over which we had no control, but it would be much harder to bear if we knew that we ourselves had caused the accident.

Make it a rule never to throw a stone, never, under any circumstances, to point a pistol or a gun at any one, never to meddle with a moving bicycle, and never to act carelessly in a boat. If you do this you will also think about other things which might cause mischief.

There is another form of thoughtlessness which is very common, and which has been the cause of many persons being badly hurt, and sometimes injured for life. I mean the habit of pulling away a chair when some one is about to sit down. This is often done by boys and girls,

and by older people too, who, if they paused for a moment to think what might be the consequences of "their fun," would seek some other source of amusement. It may seem a very funny thing to do; but it is an act which is both cowardly and ungentlemanly. The victim of this very coarse practical joke is taken unawares, and the sudden fright experienced in falling might be very dangerous to one who was not strong, even without taking into account the hurt from the fall.

Remember that it is no excuse to say, "I did not think." These very words are a proof that you are a heedless person, who must be taught to think, that others may not suffer through your thoughtless conduct.

Remember, too, that when you are angry you act without thinking what may be the consequences of your action. "I did it in anger," and "I did not think," mean very much the same thing.

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THE HARDEST WORD.

Robert and his sister Lucy were sitting at the table learning their lessons, when the little girl came to a word which she could not pronounce. She pointed it out to her brother, and he at once told her what it was, saying at the same time that it was not a hard word.

"Why do you say that?" asked his grandmother.

"Because it is such a little word," was the reply. "It is only four letters, q-u-a-y, and is not a hard word at all."

"It is a hard word for any one who does not know it," said his grandmother; "harder than many other words which are longer. Indeed, the hardest words are by no means the longest. I know one little word of only two letters that very few children, or women, or men can always speak."

"I suppose it is a French or a German word," said Robert.

"No, it is an English word; and strange as it may seem, it is just as hard to pronounce in one language as another."

"Only two letters! What can it be?" said Robert, with a puzzled look. "I do not know any hard word that is so short."

"The hardest word in the world," said grandmother, "to be found in any language is the little word — N-o, No."

The children thought their grandmother was making fun of them, and they both said that it was such an easy word, that the little ones in the baby class learned it as soon at they began to read.

"Yes, I know that you think that 'No' is an easy word. A great many persons think so, but they find out sooner or later that it is the hardest of all words to say. You can both say it now because it does not mean anything to you, but wait until it does, and then we shall see if you find it as easy as you think."

Both Robert and Lucy were quite sure that such a little word would never give them any trouble, and as it was bedtime they put away their books and said "Good-night."

Next day Robert went to school as usual, and on his way home came to a large pond on which a number of the boys were sliding. Standing to watch them he felt a strong desire to join in the fun, but he remembered that his father told him not to go on the ice for a few days, as it might not yet be strong enough.

The other boys called to him, and when he shook his head they saw that he was afraid. One of them even called him a coward, and told him to go home to his mother.

Robert knew that he was not afraid, and just to show his companions that he had plenty of courage, he proudly ran on to the ice and was soon sliding over the smooth surface.

In a short time there were so many boys on the ice that it began to crack, and before they could all reach the bank several of them were struggling in the water. One of these was Robert.

Just then the teacher came in sight, and having his wits about him, he tore some boards from a fence, and laying them on the unbroken part of the ice, managed to reach the boys and rescue them in a half-frozen state.

Robert's parents were much alarmed when he was carried home and they learned how narrowly he had escaped drowning. When he was quite better, his father asked him how he came to go on the ice when he had been told not to do so.

Robert said that he had not meant to go on, but the boys had said that he was afraid, and had even called him a coward.

"Then you could not say the little word 'No,'" said his grandmother "Did I not tell you last night that it is the hardest word in the world?"

Robert saw now what had been meant. He also saw that he would have shown more real courage by saying "No" than by acting as he did. Nor was the lesson lost on him. He found that the oftener he said it the easier it became, and in time he could say it, when needed, without much effort.

Girls and boys, will you remember this little story, and whenever you are tempted to do wrong, never be afraid to say the little word, "No?"

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### What Is Noble?

What is noble? — to inherit
  Wealth, estate, and proud degree?
There must be some other merit
  Higher yet than these for me!
Something greater far must enter
  Into life's majestic span,
Fitted to create and centre
  True nobility in man.

What is noble? — 'Tis the finer
  Portion of our mind and heart
Linked to something still diviner
  Than mere language can impart;
Ever prompting, ever seeing
  Some improvement yet to plan,
To uplift our fellow-being,
  And like man to feel for man!

What is noble? — Is the saber
  Nobler than the peaceful spade?
There is dignity in labor
  Truer than e'er pomp arrayed.
He who seeks the mind's improvement
  Aids the world in aiding mind:
Every great, commanding movement
  Serves not one, but all mankind.

O'er the forge's heat and ashes,
  O'er the engine's iron head,
Where the rapid shuttle flashes
  And the spindle whirls its thread,
There is Labor, lowly tending
  Each requirement of the hour;
There is Genius, still extending
  Science, and its world of power.

'Mid the dust, and speed, and clamor
  Of the loom-shed and the mill;
'Midst the clink of wheel and hammer,
  Great results are growing still.
Though too oft by Fashion's creatures
  Work and workers may be blamed,
Commerce need not hide its features —
  Industry is not ashamed.

What is noble? — That which places
  Truth in its enfranchised will,
Leaving steps, like angel-traces,
  That mankind may follow still.
E'en though scorn's malignant glances
  Prove him poorest of his clan,
He's the Noble who advances
  Freedom and the cause of man.

— *C. Swain.*

## Boys That Are Wanted.

The boy makes the man.— *Proverb.*

Boys of spirit, boys of will,
Boys of muscle, brain, and power,
Fit to cope with anything —
These are wanted every hour.
Not the weak and whining drones,
Who all troubles magnify —
Not the watchword of "I can't,"
But the nobler one, "I'll try."

A merchant was one day sitting at his desk when a young lad entered his office, and taking off his hat said, with a smile —

"Do you want a boy, sir?"

The merchant looked at his visitor for a moment, and noticing his honest face and his neat and tidy appearance, said —

"I did not a minute ago; but I do now, and you are the boy."

### A Manly Boy.

For a boy to be manly, he must act like a man. By this I do not mean that he must no longer be a boy. He must be willing, as far as he is able, to help his parents, and try to assist his brothers and sisters in every way that he can.

There are many things which men do that it would not be right for boys to attempt. But there are also many other things which wise and thoughtful boys will try to do as well as they can, and yet be true boys.

There is an old saying that "you cannot put old heads on young shoulders." This is true to some extent; but when it is given as an excuse for being thoughtless and careless and rude, it is misleading.

We do not want to see our boys going about like little old men, and bearing burdens which their shoulders were never meant to carry. We do not want them to be robbed of the freshness and lightness of youth, while they are yet but children in years.

We believe that "all work and no play makes Jack a dull boy." But it is also true that "all play and no work will give Joe a ragged shirt."

Now a manly boy is often as fond, if not fonder, of play than a boy who has nothing of a man about him. This is because the work he does gives him a change of employment, which makes play all the pleasanter when he takes part in a game.

In every home there are many things to be done which a boy can do just as well as an older person. He can black boots, mend broken things, run errands, work in the garden, and help his younger brothers and sisters with their lessons.

He can treat his parents with respect, follow their advice, and act in such a manner, that they feel they can trust him to do right when he is out of their sight. They know that he is anxious to win their praise, and that he values their esteem.

I remember asking a father if he was not afraid to send a boy of thirteen to pay a large sum of money.

"Oh, no," he replied, smiling, "I know it is quite safe with him. You see, he is such a manly boy."

When you are older and read the lives of some men who have risen to high places in the world, you will find that when they were boys they began to act like men. Yet they were just as fond of fun and play as other boys who never tried to give their parents a helping hand.

How often we hear a boy say, "I wish I was a man!" And if we ask why, we often learn that it is because he wants to be able to do as he likes. He is tired of having to obey his parents, and be guided by them. He thinks he knows better than they do what is best for him.

Such a boy is already going wrong, and only wants the chance to break away from the restraints of home. He is not a manly boy. He is often a forward, foolish boy, who can be easily led astray, and who will sooner or later come to grief.

When a manly boy wishes to be a man, it is not that he may have his own way, but that he may be better able to help his parents and be more useful in the world. It is not that he is tired of being a boy, but he is willing to give up youthful pleasures for the sake of those who have done so much for him.

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BE A GENTLEMAN.

A king of England was once asked by a mother to make her son into a gentleman.

He replied, "I can make your son into a lord, but no power on earth can make him into a gentleman."

He meant to say that the manners of the young man were so bad, that they could not be changed. He might be rich, and he might have a title, but money and rank would not make him a gentleman.

Every boy should know that he may, if he will, be a gentleman. He may not be able to spend much time in study, and may never be a learned man. He may never be able to earn very much money, and therefore he will not be a rich man. But it will be entirely his own fault if he is not a gentleman.

It is not a question of wealth or of rank, but of behavior. Good manners and good behavior mean the same thing. Therefore, when you are told to behave yourself, it is just as if you had been told to "be a gentleman."

You will better understand what I mean when you have read the description of a gentleman given by a famous Bishop. He said:

"I am walking along the street. I see a young man coming towards me. He is walking along taking his own course. He is not considering anybody but himself. He jostles as he goes along, without any regard for the comfort of any one whom he may push against."

That is one picture. Now here is the other —

"I see another young man, who walks along the street, and who gets out of the way when anybody is coming. He steps off the footpath for those who are in any way less able than he is to take care of themselves."

Then said the Bishop, "There is no doubt which young man is the gentleman." You see it was not a question of dress or of rank. The first young man, who jostled every one who came in his way, might have been either rich or poor, but he was no gentleman.

You need only one rule to keep you right in your behavior. If you obey it, you will be as much a gentleman as a king could be. It is this, "In word and act treat others as you wish them to treat you."

You must have a gentle tongue as well as a gentle hand. The tongue can hurt another person's feelings as keenly as the hand can hurt the body. Dr. Johnson said, "A man has no more right to say a rude thing to another than he has to knock him down."

Another writer says, "You will remain a gentleman as long as you live a simple, manly life, speaking your own thoughts, paying your own way, and doing your own work, no matter what it may be, even if it is only sweeping crossings."

And here are the words of another: "I don't care whether he is learned or not, whether he is educated or not; I don't care how ignorant he may be, or how low he may stand; I don't care if he be ever so poor — the man who constantly shows that he is giving himself up for the sake of other people, that man is at heart a gentleman."

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### The Boys That Are Wanted.

The boys that are wanted are boys with will,
And strength of purpose to plan and do;
Who can patiently keep to their aim until
The hour has come to carry it through.

The boys that are wanted are boys with strength
Of muscle and lung, and eye and hand;
Who can bear the day through its heat or length,
And still to their duty cheerfully stand.

The boys that are wanted are boys of truth,
Who would scorn to utter a cowardly lie,
And who, in their brave and stainless youth,
Are fearless of all beneath the sky.

The boys that are wanted are honest boys,
That cannot be bribed, nor bought, nor sold;
Whom neither a friend nor a foe decoys
From the royal way that the good uphold.

The boys that are wanted are faithful boys,
True to their trust, whatever it be;
True to their trust, whoever employs;
True, though their faithfulness none may see.

The boys that are wanted are loving boys,
Fond of home, and father, and mother;
Counting the old-fashioned household joys
Dearer and sweeter than any other.

These are the boys the world will need
When she flings her baser tools aside;
When Truth, and Honor, and Justice plead,
These are the boys will stand by their side.

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## Heroism.

**Greater love hath no man than this, that a man lay down his life for his friend.— *The Bible.***

**The essence of true heroism is self-sacrifice.**

**There is no name so lowly
That may not raise a shrine
Of living hearts, to honor
Its memory divine.**

**For, oh! the hero's proudest crown,
The bravest 'scutcheon sword e'er gained,
The trophy dearest to renown,
Is by self-sacrifice attained.**

**The brave man is not he who rushes aimlessly into danger without regard to the risk, but he who, knowing the risk, braves the danger that he may accomplish some action for the good of others. His is not a spirit of boisterous daring; but rather one of silent fearlessness, of self-denial in one of its noblest forms. He tries to do for others what he would like some one to do for him if he was in similar difficulty or danger. His thoughts are all of them. He neither thinks of himself, nor of the reward that his bravery may bring. His guide is the Golden Rule; his actions are Deeds of Gold.**

**There is scarcely any form of bravery which has been shown by men, that is not also seen in the deeds of women. The debt which humanity owes to heroic women can never be expressed. Our language is too feeble to convey what we mean by the word "heroine." We may refer to a patient mother, a tender-hearted wife, or a helpful daughter, bearing the share of the burden of life in a humble home; to a life of devotion, or to but one striking incident in an otherwise uneventful career. In any case our meaning is the same, and in thought we picture some one who has performed some heroic action, and has sacrificed her own comfort, and is ready to give her life also, if needs be, for the sake of others.**

### A Brave Boy.

As the royal mail steamer *Northam Castle* was sailing cautiously down the dangerous rock-bound coast from Natal to Cape Town, the look-out man sighted a large four-masted ship wrecked on a reef of rocks about three miles away. The furious breakers were dashing over the vessel, sweeping the decks, and sending clouds of spray half-way up the mast.

It was the morning of the 7th of February 1895, and the sun was shining brightly. With the aid of a glass a number of men could be seen, clinging to the rigging, and making frantic signs for help.

The current was running strongly inshore, and the captain of the *Northam Castle* knew it would be dangerous for his vessel to sail any

nearer to the wreck. He therefore sent off two lifeboats to the rescue, one of them being under the command of Frank Whitehead, the chief officer.

In that rough sea it was terrible work to row the boats, and little progress could be made. Still the sailors tugged at the oars like heroes; for did not human lives depend on their efforts? The fury of the storm seemed to increase. The sea was now running so high, and the waves were breaking with such violence over the wreck, that Whitehead was afraid that the boat would be carried forward and dashed to pieces against the hull.

He therefore made several attempts to cast a line to the shipwrecked crew, that communication might be established between them and the boat, but it was in vain. The line fell short and was carried away by the current.

Then Whitehead took the gallant resolve to carry the line which could not be thrown. Taking off his sea-boots and heavy coat, he fastened the end of a long line round his body, and plunging into the water, struck out boldly for the wreck.

Not an action had been unnoticed by the anxious men on the stranded ship, and when they saw Whitehead's daring intention, one of the boys, named Ferris, pluckily decided to assist him in carrying out his plan. Tying a small rope round his waist, he dived into the sea and swam towards the officer.

It was an exciting moment, alike for the shipwrecked sailors, whose lives depended on the success of those two dauntless swimmers, and for the boat's crew, who saw their chief officer thus risking his life. For a time the result of the contest seemed doubtful; but at length nerve and muscle triumphed. The two swimmers came together, and there in the water, between the wrecked ship and the lifeboat, the two lines were tied, and communication was established.

Whitehead and his gallant helper were drawn on board the lifeboat, and a strong rope was sent on to the wreck. By this means the shipwrecked crew were one by one taken off, until all except the captain had been saved.

He had been seriously injured by the wreckage, and was quite unable to help himself. Again the gallant Whitehead dared the seething waters, and, though greatly exhausted by his previous struggles, succeeded in swimming to the wreck. Quickly he fastened a rope round the captain and himself, and they were both drawn to the lifeboat.

When the *Northam Castle* arrived at the Cape and the story of the rescue became known, the heroes of the exploit were greeted with the greatest enthusiasm. Whitehead and his crew received numerous presents from those who wished to show how much they admired their bravery. Nor was the boy Ferris forgotten. The townspeople of Durban, in recognition of his gallantry, presented him with a sum of money, a watch, and other gifts, while the people of Port Elizabeth presented him with an address and a sum of money.

When they returned home, medals and other awards were given them. Pleased as the heroic seamen were to receive these honors, the knowledge that they had saved their comrades from a watery grave must have given them even greater satisfaction.

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FOR VALOR.

No stories of heroism are more thrilling than those which tell of the valiant deeds which have gained one of the most highly prized of all medals — the plain bronze Victoria Cross, "For Valor."

One of the most gallants acts that can be imagined is seizing a live shell, and casting it away, so as to prevent mischief from the explosion. A second's delay may be fatal, and the man who picks up the shell cannot tell whether the second in question will be allowed him. If it bursts in his hands it means certain death. Not only the greatest but also the promptest courage is needed.

It was for such a feat that the first Victoria Cross was awarded. On the 20th of June, 1854, the British fleet was bombarding Bamarsun, a fort in the Aland Islands, Gulf of Bothnia. About ten o'clock on the 21st the *Hecla* and two other ships took up their positions, and opened fire on the principal fort. The eighty guns of the fortress boomed back in reply to the fire of the ships, and in a short time the other forts joined in the cannonade.

Suddenly, with a roar and a scream, a great live shell clashed on to the deck of the *Hecla,* near a spot where a young officer named Lucas was directing his men. In an instant he had sprung forward, and seizing the deadly thing in both hands he hurled it into the sea. He was only just in time. Almost before it touched the water the shell exploded. For this heroic deed Lucas was promoted to the rank of lieutenant, and afterwards received the Victoria Cross.

A similar act was performed in the trenches before Sebastopol by Sergeant Ablett of the Grenadier Guards. The following is his own account of the deed which won for him the coveted decoration:

"On the 2nd of September, 1855, when in the trenches before Sebastopol, the sentries shouted, 'Look out there!' a shell coming right into the trenches at the same moment and dropping amongst some barrels of ammunition.

"I at once pulled it from them; it ran between my legs, and I then picked it up and threw it out of the trench; it burst as it touched the ground. From the force of it I fell, and was covered by the explosion with gravel and dirt.

"Sergeant Baker and others picked me up, and asked if I was hurt. I said, 'No; but I have had a good shaking.' There were a great number in the trenches at the time, but I am glad to say no one was hurt. The sergeant reported the circumstance to the officer in charge.

"On coming off duty I was taken before the commanding officer, and promoted to the rank of corporal, and then sergeant. He also presented me with a silk necktie made by the Queen.

"I was at the battles of Alma, Balaclava, Inkerman, and the capture of Sebastopol after eleven months' siege. This is all I think I need say as to myself and the Victoria Cross."

Another phase of heroism which calls forth daring of more than usual grandeur will be seen in the following incidents. In the heat of battle numberless deeds of deathless valor have been done, and we give all honor to the heroes who have distinguished themselves amid the blaze of artillery and the clash of arms. But when the fight is over, and those who have come through the fiery ordeal in safe see a comrade lying wounded at the mercy of the enemy, then none but the very bravest of the brave will face death a second time to add a deed of mercy to one of valor.

In one of the charges before Lucknow, Major Smith, an officer of the Dragoons, was shot through the body and fell from his horse. Seeing his officer's peril, Lance-Corporal Goate quickly dismounted and went to the major's rescue. "Throwing the bridle rein over my arm," says Goate, "I raised the major on to my shoulder. In this manner I ran alongside of my horse for some hundreds of yards, until I saw the enemy's cavalry close upon me. Clearly I couldn't get away with my burden, so I determined to do what I could for myself."

The enemy swept down, and Goate manfully defended himself until his comrades saw the peril he was in and came to his assistance. Thinking that the major might still be alive, Goate went again to rescue him but he could not recover the body till the enemy had been driven back. He, however, received the Victoria Cross for his valor.

During the Taiping rebellion in China in 1862, a detachment of blue-jackets from the *Sphinx* were landed to storm Fung-Wa, which was well prepared to meet the attack. As the sailors advanced, the fire from the loopholes and turrets was simply appalling. Great jagged balls, slugs, old screws, and nails, fell about the assailants like hail, and many of the brave fellows fell dead and wounded. Few there were who escaped without injury.

For a time the advance was continued without flinching; but the firing increased to such an extent that the men were ordered under cover. Then having no assailants to fire at, the defenders turned their attention to two wounded officers who were lying well within range. The blue-jackets in shelter could hear the ground ploughed up as the shot fell around the wounded men.

Then it was that one of their number, an able seaman, named George Hinckley, performed a deed of splendid daring, which won for him the Victoria Cross. He deliberately ran out into the open, lifted one of the wounded men in his arms, threw him over his shoulder, and carried his helpless burden to a house about two hundred yards distant.

After handing the wounded man over to the surgeon, Hinckley again braved the storm of shot and shell to go to the rescue of the second officer. This feat he also accomplished in safety, and returned to his comrades as quietly as if nothing had happened.

### Heroic Self-Sacrifice.

During the dynamite outrages which took place a few years ago in London, Police Sergeant Cole encountered a peril such as few men have ever faced. He was on duty in Westminster Hall on the afternoon of the 24th of January, 1885, when an old lady came and told him that one of the mats was on fire. He at once went to the spot, and, to his horror, found that the "mat" was really a piece of felt with a number of pockets in which were concealed cakes of dynamite. In the centre was a lighted fuse.

"It's dynamite!" he shouted; "clear out; get away." The few people who were about, ran for their lives, while the constable stooped down and tried to drag out the fuse, but in vain. He then folded the mat and rushed with it towards the door; but before he had gone many yards there was a terrific explosion.

A great hole was blown in the massive floor of Westminster Hall, through which Cole was thrown into the basement beneath, a distance of about fifteen feet, and one of the large stained-glass windows was shattered.

When the unfortunate man's body was dug out from the ruins, he had not a stitch of clothing — his clothes had been actually blown off him by the force of the explosion. A few shreds were afterwards found in clearing away the rubbish, but no trace of his helmet was ever seen. He was alive, but fearfully injured; and for months he lay between life and death.

At length he recovered, and near the spot where the explosion took place he was presented with the Albert Medal "For Gallantry in Saving Life on Land." Well did he deserve the honor, for had he not removed the mat from where it was placed, terrific destruction would have been done, and many lives would doubtless have been lost.

One of the most extraordinary rescues for which the Albert Medal has been awarded, was accomplished by a laborer named John Smith. About eight o'clock on the night of the 18th of May, 1889, as the workmen in one of the large Sheffield workshops were about to remove from the casting pit a white-hot steel ingot weighing twenty-six tons, an awful accident happened.

A man named Stanley was adjusting the chain, when his foot slipped, and he fell into the pit quite close to the great column of white-hot steel. The poor fellow was stunned by the fall, and lay helpless, at the mercy of the furious heat.

The whole thing was so sudden that his comrades had hardly time to make out what had happened, when his clothes were seen to be on fire.

The sight nerved Smith to action. He seized a ladder, and, thrusting it into an adjoining pit, hurried down to the rescue. He entered the inner pit, which was about three feet lower, and moved cautiously along the narrow ledge less than a yard wide, to the spot where Stanley lay. On one side was a wall, on the other a mighty mass of glowing steel.

Smith reached the unfortunate man and dragged him along the narrow ridge to the outer pit. Other workmen now came to his aid, and Stanley was carried up the ladder. His injuries, however, were so severe that he died in a few days.

Nor had Smith come out of the adventure scathless. He was horribly burnt, and was carried in a half-dead state to the infirmary. There skillful treatment eventually restored him to life.

While the ship *Ennerdale* was on her voyage round Cape Horn, one of the apprentices fell from the rigging. An able seaman named Pochin jumped overboard to the rescue, but the lad sank before the sailor could reach him. The weather was bitterly cold, and Pochin, fearing lest he should be seized with the cramp while waiting for a boat to come to his aid, shouted for a life-buoy. His cry reached the ears of the first mate, named Whistler, who had been asleep in his berth. Seizing a life-buoy, he sprang overboard and swam to the sailor, who was fast becoming exhausted with the cold.

They clung to the life-buoy, expecting every moment to see a boat launched from the ship; but some delay occurred, and the two men at length decided to let go the buoy and strike out side by side for the ship. Their limbs were fast becoming powerless with the cold, and they feared that any more delay might prove fatal. They had not gone many yards when they found themselves face to face with a new danger. An immense albatross swept down on them, and, after circling round their heads without being able to take them unawares, settled down in the water, as if to wait till they became too feeble to offer any resistance to its attacks. The fierce bird watched their every movement, and when they attempted to make for the ship, it prepared to attack them.

Fortunately, a few minutes later the boat reached the spot. The men had been in the icy water for nearly an hour, and when they were lifted on board they both became insensible. The albatross, disappointed that its prey should escape, fiercely attacked the boat, and had to be driven off with a boat-hook.

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### An Heroic Schoolmistress.

Miss Hannah Rosbotham was assistant mistress at the Sutton National School, St. Helens, Lancashire. On the morning of the 14th of October, 1881, there was a terrific gale of wind. When the storm was at its height, the stone belfry of the school was blown down, and fell through the roof into the infants' schoolroom, where nearly two hundred children were at their lessons.

At once there was the utmost confusion. The terrified children sprang from their seats and many of them ran out of the building.

While others fled for safety, Miss Rosbotham, who was teaching in another room, rushed upstairs among the falling stones and slates and

clouds of dust, to try and rescue the little ones. Going to the piled-up ruins she found that several children were partially buried, and at once set to work to try and set them free.

Alone and unaided she began to tear aside the rubbish which imprisoned them, fearing that at any moment the remainder of the belfry might fall. Even as she worked, slates and broken pieces of timber fell around her. All the time the wind howled and whistled. The white terrified faces of the children, and the look of wild terror in their eyes, nerved her hands, and in a short time she removed four infants, and also rescued a little girl who was completely covered with slates, timber, bricks, and broken plaster, and who must certainly have been suffocated, had not such gallantry been displayed.

Of the rescued children all but two were able to walk. These, however, a boy and a girl, had been so seriously injured that they were almost helpless. Seizing them in her arms, she staggered to the doorway, where she met the headmaster.

Believing that all the children were in safety, Miss Rosbotham went downstairs to assist in clearing the playground, lest the children might be injured should the rest of the building fall. Unfortunately one little girl was then found to be missing. After a long search her body was found completely buried.

Had it not been for Miss Rosbotham's presence of mind and bravery, it is terrible to think how many lives might have been lost. As Mr. Plews, the headmaster said, "This was not a case of a woman who, being in charge of the children, seizes one of them and rushes out of danger. Miss Rosbotham was teaching a class some distance from the spot, and must have gone deliberately into the cloud of dust and among the falling rubbish, and, what is more, stayed there until she was convinced that all the little ones were out of danger."

Some time afterward this heroic teacher was presented with the Albert Medal, and a gold watch, with the inscription:

"To Miss H. Rosbotham, from the managers of the Sutton National School and other residents, to express their sense of her courageous behavior in rescuing the school children during the gale of October 14, 1881, that destroyed the roof of the school, for which act of bravery she has been awarded the Albert Medal by Her Majesty, January 11, 1882."

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### The Last Message.

[This poem tells of the terrible flood which, on the 31st of May, 1889, overwhelmed Johnstown in Pennsylvania. The dam of one of the reservoirs burst, and the waters rolled down into the valley, sweeping everything before them. The name of the heroine of the story was Mrs. Olny.]

The river, swollen with days of rain,
With a sullen murmur swept on its way,
And the populous valley of Conemaugh
Shut in by its green hills lay;

The sky seemed like a thick dark veil,
As though the All-Father would hide from sight
The terrible scenes that were to come
Ere the falling of the night.

A woman passed to her work that day,
Almost unknown her name,
And she dreamed not that in a few short hours
The world would ring with her fame.
In the telegraph office at her work,
She sat with low bent head,
Where for days and weeks she had toiled along,
Earning her daily bread.

The clang of foundries, and clatter of wheels,
She heard as on days before,
But suddenly above the din
Came an ominous sullen roar,
And down the road came a man on a steed
That almost seemed to fly.
"The dam has broken!" he shouted out;
"Escape at once, or you die!"

Oh, boast of the bravery of *man*
In the hour of danger and need;
Show me an act, if you can, to excel
This woman's heroic deed.
"The dam has broken!" full well she knew
What that terrible sentence meant;
But while others fled, with white set face
She turned to the instrument.

Quickly the firm white fingers sent
The message over the wire,
Through every town in the path of the flood
She spread the tidings dire,
While swifter and nearer on its course
Swept the tidal wave of death,
And faster beat her fluttering heart,
And in quick gasps came her breath.

At last her self-appointed task
Of warning came to an end,
And she wrote, "This is the very last
Message that I shall send."
She turned to escape then, but, indeed,
That message was her last,
For sweeping down on the doomed town
Came a wall of water vast.

As the solid building tottered and fell,
  There rose one cry of dread,
And the heroine of Johnstown lay
  Beneath the ruins — dead!
And the flood rolled on till scarcely a house
  In that fated town was left,
And ten thousand helpless women and men
  Were of their lives bereft.

But thousands down in the towns below
  Fled to the green hillside,
Warned in time by the woman who
  To save their lives had died;
Oh, boast of the bravery of *man*
  In the hour of danger and need;
Show me an act, if you can, to excel
  This woman's heroic deed.— *C. E. Hooper.*

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## Girls That Are Wanted.

**Be good, sweet maid, and let who will be clever.— *C. Kingsley.***

The girls that are wanted are home girls —
  Girls that are mother's right hand,
That fathers and brothers can trust to,
  And the little ones understand.

It was once said of a girl, "She has a homely face, but a beautiful soul." Every one who saw her was drawn towards her by something which made them feel that she could be trusted. Her quiet, modest ways and her gentle manner gave her a charm which a pretty face and gay clothing could not give. There is no beauty like the beauty of the soul.

### A Womanly Girl.

**There is a very good book for girls called** "Little Women." Try to get to read it. The story is about a family of girls who acted as women, but they were girls all the time, and in many things they acted like other girls.

They helped their mother in every way that they could, and thought more about her comfort than their own. Instead of trying to do as little work as possible, they were always trying to find out how they **could help** their mother.

When their mother was out they made everything as neat as they could, so that she might not have anything to do when she came in. They warmed her slippers to have them just ready for her, and made her a cup of tea as soon as she came home.

In this way they showed their mother how truly they loved her. Their care for her made her very happy, and she was thankful that she had such womanly girls, whom she could trust to do their best to help her and to help each other.

There are many girls of this kind, and they always make home happy. It is their first thought, and they are never afraid of trouble or hard work. They seem to be happiest when they are busiest.

They are not afraid of soiling their hands, if by doing so they can make the house cleaner and neater. They can handle a brush as well as a needle, and can wash either dishes or clothes.

If you spend a short time in a house you can soon tell if there is a womanly girl there. She need not make a fuss, or try to draw your attention, but you will know her just as well as if she did.

If there is anything to be done, she will not wait until she is told to do it, or to see if any one else will do it; she will quietly do the work at the right time, because she takes a pleasure in helping all she can.

If a younger brother or sister wants anything, and they see that their mother is busy, they will at once go to her. They know that she will listen to them with a smile, and do what they want, if it is in her power. They look up to her just as they look up to their mother.

She is ready at a moment's notice to lay down her book if she is reading, and get out a needle and thread, and mend a rent in Mary's dress or John's jacket, and she never thinks of scolding them for having a torn garment.

Even the baby knows that he will get more attention from her, and willingly goes to her. He crows and claps his hands when she says "Come, baby;" and when he is tired, drops peacefully to sleep in her loving arms.

Every girl may act in this way if she will, and every girl ought to be as womanly as she can. Mothers have often more work to do than they know how to manage. Think what a comfort it is to them when they have a womanly girl to help them.

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### Dreaming and Doing.

Dreaming is pleasant, I know, my girl,
  Dreaming is pleasant, I know.
To dream of that far-off wonderful day
When you'll be a queen, and hold full sway
Over hearts that are loyal and kind and just,
While your sweet "If you please" will mean "You must!"
May fill you with joy, but you'll find pleasure's pearl
In doing for others yourself, my girl,
  In doing for others yourself.

## Do Your Duty.

**England expects every man will do his duty.— *Nelson.***

Remember the brotherhood strong and true,
Builders and artists, and bards sublime,
Who lived in the past, and worked like you,
Worked and waited a wearisome time,
Dark and cheerless and long their night,
Yet they patiently toiled at the task begun,
Till, lo! through the clouds broke that morning light
Which shines on the soul when success is won.

**A sure and certain recipe for success in life is in these words, "Duty first, pleasure second." From what I have seen of young men and their after progress, I am satisfied that what is generally termed "bad fortune," "ill luck," and "misfortune," is, in nine cases out of ten, simply the result of inverting the above maxim.— *Nasmyth.***

### Heroes of Duty.

"Let men of all ranks, whether they are successful or not, whether they triumph or not — let them do their duty." These words were spoken by a famous Greek philosopher many hundreds of years ago; but they are as useful to us as if they had only been uttered yesterday. They are words which each one of us may take to heart and be the better for having read.

There are many famous examples in the history of the world, of duty well and faithfully done; but it will only require a few of the better known to show how brave men have always done their duty even under most trying circumstances and in the face of death itself.

The soldier who died at his post when the city of Pompeii was buried under the ashes of Mount Vesuvius nearly nineteen hundred years ago is a splendid instance of the power duty has over men. He had been sent to guard the place, and while others fled he stood to his post, and perished — doing his duty.

Again, the boy Casabianca, of whom you are sure to have heard, also died rather than fail in his duty. He was the son of a French admiral, and in the battle of the Nile his father ordered him not to quit his post till he returned. Shortly afterward the admiral was killed, though his son did not know. During the fight the ship took fire, and the brave boy perished in the flames rather than disobey his father's orders.

When the troopship *Birkenhead* was wrecked off the coast of Africa in 1852, it was found that there were not enough boats to carry all to land, so, while the women and children were being saved, the soldiers were drawn up in order on deck. Slowly the ship sank lower and lower in the water; but the men were as steady as if on land.

Soon it became evident that there would not be time to do more than save the women and children. The men received this terrible news without a murmur. There was no wild rush for the boats, no cries, no panic. Shoulder to shoulder they stood, calm and fearless in the very presence of death, for the sea swarmed with sharks.

The end soon came, and the *Birkenhead* sank beneath the waves, tak-

ing with her a band of the bravest men who ever breathed. Their heroic constancy and unbroken discipline is one of the grandest pages in history.

"Thank God I have done my duty," were Nelson's last words, and they have been often echoed since. You may not be called upon to do your duty as a soldier or a sailor, or in any other dangerous calling; but whatever may be your position in life, you will always have a duty to perform. See to it then that "whatsoever thy hand findeth to do, do it with thy might."

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Dean Stanley's Advice to Boys and Girls.

Love honest work; love to get knowledge; never be ashamed to say your prayers morning and evening, it will help you to be good all through the day; keep your promise; do not listen to foolish stories; never tell a lie; never strike, hurt, or be rude to a woman or a girl, or to any one weaker or younger than yourselves.

Be ready even to risk your own lives to save a friend, a companion, a brother, or a sister. Be very kind to poor dumb animals; never cause them pain. If you take pleasure in hurting them, you are likely to become brutal and base.

Never forget to be always gentle and attentive to old people; never interrupt when they are talking. Listen to what they tell you, and you will learn many things. If you have an aged father, a grandfather, or a sick uncle or aunt, remember not to disturb them by loud talking or rough play. Be careful of them, and tender to them.

If any of you have a poor father or mother who has to get up early to go to work and earn your bread, think what a pleasure it would be to them to find that their little boy or girl has been out of bed before them on a cold winter morning, and has lighted a blazing fire, and made them a cup of tea.

Think what a pleasure it will be to them if they are sick, if they are deaf or blind, to find a little boy or girl to cheer them, to read to them, or to lead them about. It is not only the comfort of having help; it is the still greater comfort of knowing that they have a good son or a good daughter, who is anxious to help them, and who, they are sure, will be a joy and not a trouble to them by day and by night.

Some time ago I heard of a brave and modest little boy — Hammond Darker was his name — only fourteen years of age, who had already saved at different times the lives of no less than four other boys, by plunging after them into the rough sea on the coast of Norfolk.

This is what you can do, not perhaps by plunging into the stormy sea, but, at any rate, by saving a companion, a brother, or sister from going wrong. You can do far more for them than any one else, because you are nearly always with them. Stand by and protect each other. Be truthful, manly, courageous, courteous, and unselfish. Do not think that any of these things are too much for you to achieve.

I once knew a famous man, who lived to be eighty-eight years of age. He was always the delight of those about him. He always stood up for what was right. His eye when it flashed at what was wrong was like an eagle's; and how early do you think he began to hate meanness and wrongdoing?

I have an old grammar, all tattered and torn, which he had when he was a little boy at school, and what do you think I found written in his own hand on the very first page? Why, these words: "Still in thy right hand carry gentle peace to silence envious tongues. Be just, and fear not."

That was his rule all through life, and he was loved and honored down to the day when he was carried to the grave. "Be just, and fear not," let that be your rule now and always.

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### Look Up, Not Down.

"Look up, not down!" Do you see how the tree-top
Rejoices in sunshine denied to its root;
And hear how the lark, gazing skyward, is flooding
The world with his song, while the ground bird is mute?

"Look forward, not back!" 'Tis the chant of creation,
The chime of the seasons as outward they roll,
'Tis the pulse of the world, 'tis the hope of the ages,
'Tis the voice of our God in the depth of the soul.

"Lend a hand!" like the sun that turns night into morning;
The light that guides storm-driven sailors to land.
Ah, life were worth living, with this for the watchword:
"Look up, out, and forward, and each lend a hand!"

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## Modesty.

**True modesty never praises itself.—*Crovert.***

Down in a green and shady bed,
A modest violet grew;
Its stalk was bent, it hung its head,
As if to hide from view.
Then let me to the valley go,
This pretty flower to see;
That I may also learn to grow
in sweet humility.— *Jane Taylor*

The first element of right childhood is, that it is modest. A modest child does not think that it can teach its parents, or that it knows everything. It may think that its father and mother know everyhing — perhaps that all grown-up people know everything — very certainly it is sure that it does not itself.

### Be Modest.

Have you ever seen a peacock? It is a very beautiful bird. It struts about in gardens and on lawns as if it had no object in life but to show

off its gay feathers. We speak of it as a vain bird, because it is of so little use except for its appearance.

We think of the peacock when we see persons who deck themselves out and are fond of making a show. But while we admire the bird, we do not admire the person who seems to be trying to imitate it.

Most of us have felt how hard it is to like vain persons, much less to admire them. We do not say that it is a sin to be vain, but there is no doubt it is a very foolish thing; and we all know that vanity often leads persons to do wrong.

Both girls and boys are vain about one thing and another. Some are vain about their beauty or good looks; some are vain about their good clothes or pretty ornaments; and some are vain because their fathers are in a good position, and they are better off than many other people they know.

Such persons talk a good deal about themselves and their things. They are always trying to attract attention, and they are delighted if they can get any one to praise them. They never stop to ask themselves whether they deserve it or not.

Self-praise is worthless, and those who indulge in it only waste their breath, and cause others to laugh at them. You know the Bible says: "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

It is not wise to be always seeking praise from others. If you do, some will flatter you. They will say nice things about you to please you, and not because they admire you or believe what they say. Such persons act in this way often to gain their own ends, and to obtain something from you.

You will find that some of the greatest and best women and men are never vain. They never boast about what they are, or what they can do. They are content to do their best and say nothing about it. They know that if they deserve praise they will get it. If they do not deserve it, they would rather not have it.

This is because they do not value praise for itself. They only value it when it shows them that others value and think highly of the work they have done. Praise from any other cause is sham praise, and wise persons will have nothing to do with shams.

Modest girls and boys are never vain. They do not boast, they do not make a show, they will not talk about themselves, they never act or speak as if they were better than their companions. They have many friends who like their quiet, modest way.

The old proverb says "Empty vessels make the most sound." Persons who talk most about what they know have often empty heads. Will you remember this fact? Be modest, like the violet, and then you will be welcome everywhere. You will win the love, the respect, and the good word of all who know you.

THE POPPY AND THE DAISY.

"How in the world came you there?" said a flaring scarlet Poppy to a cheery, crimp little Daisy that grew at his feet.

"That is more than I can tell," said the Daisy.

"Don't you feel ashamed of being so near me?" said the Poppy.

"Not at all," said the Daisy.

"Don't you see how tall I am?" said the Poppy.

"Very tall," said the Daisy.

"And handsome?" said the Poppy.

"Yes," said the Daisy.

"Don't you feel afraid of me?" said the Poppy.

"Not a bit," said the Daisy.

"How very short you are!" said the Poppy.

"Very," said the Daisy.

"And small," said the Poppy.

"Yes," said the Daisy.

"And ugly," said the Poppy.

"I deny that," said the Daisy.

"No one would look twice at you," said the Poppy.

"Perhaps not," said the Daisy.

"The people pass through the field and don't see you," said the Poppy.

"Do they?" said the Daisy.

"They can't help seeing me!" said the Poppy.

"No, I'm sure they can't," said the Daisy.

"And they admire me!" said the Poppy.

"Do they?" said the Daisy.

"You know they do," said the Poppy, growing redder with passion.

"I'm sure I don't," said the Daisy.

"You're as envious as you can be," said the Poppy.

"Quite a mistake," said the Daisy.

"Oh, you would give the whole field to be in my place," said the Poppy.

"I wouldn't," said the Daisy.

"Who would spend a thought on you?" said the Poppy.

"Robert Burns," said the Daisy.

"I wish the reapers would come to cut the corn," said the Poppy.

"So do I," said the Daisy.

"Why do you want them?" said the Poppy.

"Simply because you do," said the Daisy.

"Very fine! you think they will look at you," said the Poppy.

"No I don't, indeed," said the Daisy.

"They won't trouble themselves about you," said the Poppy.

"I hope not," said the Daisy.

"I shall turn my back on you," said the Poppy.

"Do," said the Daisy.

"Are you not very sorry?" said the Poppy.

"Not at all," said the Daisy.

"I despise you," said the Poppy.

"Do you?" said the Daisy.

"It makes me ill to look at you," said the Poppy.

"How wise of you to turn round, then!" said the Daisy.

"You couldn't turn your back on me," said the Poppy.

"No, I'm such a stiff little thing," said the Daisy.

"What made you turn round again?" said the Daisy.

"Oh, dear!" said the Poppy.

"What's the matter?" said the Daisy.

"The reapers are coming," said the Poppy.

"Don't you want them?" said the Daisy.

"Oh, I'm afraid they'll cut me down," said the Poppy; "they've just cut down a whole company of my friends."

"Ah, you're so tall," said the Daisy.

"Alas, alas!" sighed the Poppy.

"And so handsome," said the Daisy.

"Ah!" said the Poppy.

"They'll be sure to see you," said the Daisy.

"Oh, don't!" groaned the Poppy; "I wish I were short like you."

"I am very short," said the Daisy.

"They won't see you," said the Poppy.

"No, nobody looks at me," said the Daisy.

"Good-bye, Daisy, they are close; I shall soon be cut down," said the Poppy.

"Good-bye," said the Daisy.

"I've been very rude to you; will you forgive me?" said the Poppy.

"Oh, don't mention it," said the Daisy.

"Are you sorry for me?" said the Poppy.

"Yes, with all my heart," said the Daisy.

"You're a dear, kind little thing," said the Poppy.

"Thank you," said the Daisy.

"You never made much of yourself," said the Poppy.

"I never had the chance," said the Daisy.

Poor Poppy! he never spoke more. The scythe reached him just as the Daisy was closing for the night; and when she opened on the bright, fresh morning he lay on the ground beside her. While she was thinking over his fate, a heavy heel pressed on her and drove her almost into the earth, and she thought she would never get up again. But she did, and soon looked as cheery as ever. She saw that it was better to grow low than high, and to be plain than to be gaudy; and she felt that she would rather be a poor little Daisy than the handsomest Poppy that ever graced the fields.

### The Four Sunbeams.

Four little sunbeams came earthward one day,
All shining and dancing along on their way,
  Resolved that their course should be blest.
"Let us try," they all whispered, "some kindness to do,
Not seek our own happiness all the day through,
  Then meet in the eve at the west."

One Sunbeam ran in at a low cottage door,
And played "hide-and-seek" with a child on the floor,
  Till baby laughed loud in his glee,
And chased in delight his strange playmate so bright,
The little hands grasping in vain for the light
  That ever before them would flee.

One crept to the couch where an invalid lay,
And brought him a dream of the sweet summer day,
  Its bird-song, and beauty, and bloom,
Till pain was forgotten, and weary unrest,
And in fancy he roamed through the scenes he loved best,
  Far away from the dim, darkened room.

One stole to the heart of a flower that was sad,
And loved and caressed her until she was glad,
  And lifted her white face again;
For love brings content to the lowliest lot,
And finds something sweet in the dreariest spot,
  And lightens all labor and pain.

And one, where a little blind girl sat alone,
Not sharing the mirth of her playfellows, shone
  On hands that were folded and pale,
And kissed the poor eyes that had never known sight,
That never would gaze on the beautiful light,
  Till angels had lifted the veil.

At last, when the shadows of evening were falling,
And the Sun, their great father, his children was calling,
  Four Sunbeams passed into the west.
All said, "We have found that, in seeking the pleasure
Of others, we fill to the full our own measure,"
  Then softly they sank to their rest.

## A Good Name.

**A good name is to be chosen rather than great riches.— *The Bible.***

Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that, which not enriches him,
And makes me poor indeed.— *Shakespeare.*

**There are many shams in the world of one kind and another, but there is one thing that must be real, and that is a good name. A man must be what he seems to be, if he wishes other men to trust him. The genuine article, like a good coin, has a true ring which cannot be mistaken. "I would give a thousand dollars for your good name," said a man to his friend. "Why?" "Because," was the reply, "I could make ten thousand dollars out of it." He meant that if he had a good name like his friend, everybody would trust him.**

### What is a Good Name?

There is no doubt that every boy would like to be a great man, and every girl would like to be a great woman. They think that it must be a grand thing to be famous, and to have every one speaking of their wonderful deeds and words.

Then they think with a sigh that they can never be great. They know that only a few can climb to the top of the ladder, and that it is more than likely they may never be able to get higher than a few steps from the bottom.

This is true. It is so true, that it would be wrong to tell every child that he or she will become great or famous. We know that this is impossible, but we also know that every one may improve himself or herself by striving to learn, and rise higher by trying to climb. Indeed, there is no other way.

But though only a few can become great, there is one thing that is within the reach of all. We may, every one of us, win a good name, and we must not forget that a good name is better than riches.

Now, there is only one way to win a good name, and that is by being good. You cannot buy it, however rich you are, and no man can take it from you, however poor you are. It is just as much a part of yourself as your mind or your heart.

Like everything of great value, it cannot be obtained easily or in a short time. It may take years to get it, but all the time that you are struggling for it, you are making yourself stronger to keep it when it is won.

But what is a good name? It is to be know as a true and honest girl or boy, or woman or man. To have the respect, the esteem, and the love of those who know you in your daily life, is to have a good name.

When a robbery takes place, and no one knows who has done it, the police search certain houses, and inquire about certain persons. Why? Because they at once think of those who have a bad name, and they know those who are most likely to have done such a deed.

I once heard a master say of one of his men, "If any one told me

that he had seen him do a dishonest thing, I would not believe him. That man could not steal; he is too honest."

The master meant to say that his servant had always acted in such a manner, that he could not believe it possible for him, under any circumstances, to become a thief. The man by years of strict honesty had won for himself a good name.

Every boy and every girl should say as an old Roman writer said a long time ago, "Whatever any one does or says, I must be good." Then nothing can prevent them from winning a good name. It will come as surely as light is shed on the earth when the sun rises in the morning.

There have been great men, and learned men, and rich men, whom none have respected, and few loved. That was because they did not live pure and noble lives. They were able to do great deeds, gain much knowledge, or make wealth, but they were all the time selfish and wicked.

There never has been a good man who was not respected and loved by many. They could not have been good if they had not also been useful. Their daily lives were not only a blessing to themselves, but also to those who knew them.

Remember, then, that though it is your duty to make the best of yourself, it is not your duty to be rich, and it may not be your duty to be learned, but it is your duty to be good.

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## ANGER.

A soft answer turneth away wrath, but grievous words stir up anger.—*The Bible.*

Be not swift to take offence,
Anger is a foe to sense;
Brood not darkly o'er a wrong
That will disappear ere long;
Rather sing this cheery song,
Let it pass! let it pass!

Suffer not your thoughts to dwell on the injury you have received from another, or the angry words that have been spoken to you. Not only learn how to let them pass at the time you receive them, but let them grow less and less every moment, until they die out of your mind.

### KEEP YOUR TEMPER.

When Fred and his brother David were playing at cricket, Fred said that the ball hit the wicket. But David denied this, and refused to give up the bat. He said that Fred was cheating, and that he was not out.

This made Fred very angry, and he tried to take the bat from his brother. David stuck to it, and in the struggle for it he struck Fred a severe blow on the knee. This put an end to the fight.

Fred was so badly hurt that he could not walk, and had to be carried

home. He was confined to his bed for some time, and at length his knee became so bad that his leg had to be cut off to save his life.

David was very sorry, though he had not intended to hurt his brother; and there is no doubt that Fred was quite as much to blame as he was; but he felt that he could never forgive himself for allowing his anger to get the better of him.

Poor Fred was a cripple for life. Losing his temper cost him dearly, and for a long time he could not be comforted. He would not let any one blame his brother, but always said that it was his own fault.

You may think that there are not many instances as bad as this, but I am afraid that there is more harm done in moments of anger than we think. I have met with several cases quite as bad.

I once knew a young man who had a long scar on his cheek, just under the right eye. When I asked him how he came by it, he said that it had been done by a knife, but he did not seem to care to say more.

I afterwards learned that one day, while sitting at dinner, he had quarreled with his brother, who threw a knife at him and caused a serious wound. The scar was the result.

In return he had thrown a glass at his brother, which struck him on the head and killed him on the spot. No wonder he did not wish to talk about the scar and tell the sad story of that awful quarrel.

Anger makes a person insane; girls and boys, and men and women, do not know what they are doing. They do not think, but act just like wild beasts. They strike at their dearest friends, and, as we have seen, sometimes do them great harm.

It is too late to stop the mischief when the anger is working in our hearts. We can only prevent harm by keeping our tempers, and by not letting our anger master our better feelings.

This is not an easy thing to do. The Bible tells us that "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

This seems a strange thing to say, but we know it to be true. It is easier to fight against men and win a great battle, than to conquer ourselves and rule our own temper. Yet we must do this if we wish to be kept from doing great injury.

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### Be Civil.

A merchant who carried on a large business was what we call a self-made man. As a boy he had been very poor. His parents had not been able to do much for him, and he had no friends to find him money to start with.

In spite of these drawbacks he made his way in the world, and succeeded beyond his expectations. His small shop, in which at first he did all the work himself, grew larger and larger, until at length he had to remove into one which required several assistants.

When he had made as much money as he needed to keep him for the rest of his life he retired, and went to live in a pretty house on the outskirts of the town.

Some of those who knew him, and who also knew that he had risen from poverty to wealth, asked him how he had contrived to make so much money. They thought that it might help them to know the secret of his success.

To all who asked him the old merchant replied, "Friend, I owe my success to the use of an article in which you may freely deal if you will, and which, while it will bring the favor of your customers, will cost you nothing. I mean civility."

This answer was not the one that the inquirers expected to receive, but the more you think about it, the more will it commend itself to you. It may seem a strange thing to say, but there are many persons in business who deal in almost everything but civility.

They do not remember that customers like to be spoken to in a pleasant manner. They are short and sharp in their answers, and seem to regard the very showing of their goods as a trouble. They do not appear anxious to oblige.

Many a customer is driven away from stores by the careless or curt treatment which they receive. I have often heard one and another say, "I will never go into such and such a store again." And this was because they had not been properly served.

A boy who afterward became a great merchant, once said that he had learned the best lesson of his life by having his ears boxed for his rudeness to a customer. But for that punishment he believed that he would not have succeeded as a business man.

This boy was engaged by his uncle, a fish-dealer, to assist him in his shop; and one day, when the lad was in charge, a customer came in and asked the price of a fine turbot. The lad noticed that the man did not appear to be well off, so he answered him in a rude manner —

"It's more than you can pay for, old fellow," said the impudent boy. Scarcely had the words fallen from his lips than a sound box on the ears sent him reeling across the shop. At the same time his uncle exclaimed, "How dare you speak to a customer in such a manner?"

The uncle attended to the gentleman for he was very rich, though dressed so plainly, and having sold him the turbot, turned to his frightened nephew. "Off you go," he said, "and never dare to enter my shop again. If you remain here a month I shall not have a customer left."

The lad saw how wrongly he had acted, and pleaded so hard to be forgiven, that his uncle allowed him to remain. After that he kept a strict guard over his tongue, and was as civil to a beggar in rags as to a lady in silks and laces.

### A Quarrel.

There's a knowing little proverb,
From the sunny land of Spain;
But in Northland as in Southland,
Is its meaning clear and plain.
Lock it up within your heart;
Neither lose nor lend it —
Two it takes to make a quarrel;
One can always end it.

Try it well in every way,
Still you'll find it true;
In a fight without a foe,
Pray what could you do?
If the wrath is yours alone,
Soon will you expend it —
Two it takes to make a quarrel;
One can always end it.

Let's suppose that both are wroth,
And the strife begun,
If one voice shall cry for "Peace,"
Soon it will be done.
But if one shall span the breach,
He will quickly mend it —
Two it takes to make a quarrel;
One can always end it.

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## Work and Wait.

Labor as well as wait; time ripens the corn, but will not plough the field.— *Cleeve.*

We must take our turn at the mill,
We must grind out the golden grain,
We must work at our task with a resolute will
Over and over again.

Do not be disheartened because you have failed once, twice, or three times, but press onward — make up your mind to gain a certain point, and gain it. Don't rest till you have. Don't stop till you see failure disappearing and success fairly in your hands. It must come sooner or later, if you only make up your mind not to be beaten. Success is within the reach of every thinking person, poor or rich.— *Stewart Beckley.*

### Learn to Labor and to Wait.

Even girls and boys have found out that it is easier to work than to wait, but it is also much easier to wait if you are working all the time. Those who have learned to work and to wait, are sure to succeed better than those who only work or only wait.

There is an old story of a man who was making a journey, and who came to a river, on the bank of which he sat down to wait. He sat a whole day and a night watching the stream flow past. On the morrow another traveler came that way and asked him what he was waiting for.

The man said, "I wish to continue my journey, but this water is in my way, and I am waiting for it all to run off, so that I can cross to the other side." He had never before seen a river, and he thought that as it ran so fast it would soon run dry.

The second comer told him, that if he waited until there was no water in the bed of the river, he would never get any farther.

"Then, what must I do?" he asked.

"You must find out how to cross the flowing stream," was the reply.

Then he showed the man how to make a raft of pieces of wood, and as he also wished to cross, they worked together, and at length both of them reached the other side in safety.

Now this is an instance of waiting and not working. It is like a man who is always expecting something to turn up, but who never does anything to turn up something. Such persons depend more on what they call "good luck" than on hard work.

Then there are those who expect to succeed at once. They work very hard for a short time, but if the results are not seen in a little while they grow weary of waiting, and either give less attention to their work or try something else.

They are like children whom I know, who sow seeds, and because they do not see the plants coming up in a few days, dig up the soil to find out what has become of them.

Patient waiters and hard workers are the only persons who can with any certainty command success. They work on day after day, month after month, and year after year, until they have overcome all difficulties.

A foolish youth was urged by his father to pass from school to college. His father said that he wanted his son to have a good education. The lad replied, "It is too long a job. I can't wait for a good education; I want to be earning money."

What was the result? In after years he was often sorry that he had not followed his father's advice. He found that he could have had a far better position if he had been better educated. Others who began to work much later than he did, had no difficulty in getting before him.

Remember, then, that if you would succeed in life you must "learn to labor and to wait."

### One At a Time.

One step at a time, and that well placed,
We reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read;
One stone at a time, a palace rears
Aloft its stately head;
One blow at a time, and the tree's cleft through,
And a city will stand where the forest grew
A few short years before.

One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time, and the sands of life
Will slowly all be run;
One minute, another, the hours fly,
One day at a time, and our lives speed by
Into eternity.

One grain of knowledge, and that well stored,
Another, and more on them,
And as time rolls on, your mind will shine
With many a garnered gem
Of thought and wisdom. And time will tell.
"One thing at a time, and that done well,"
Is wisdom's proven rule.

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## Industry.

**Industry is the parent of success.**

Each morning sees some task begun,
Each evening sees its close;
Something attempted, something done,
Has earned a night's repose.—*H. W. Longfellow.*

A hard-working young man with his wits about him will make money where others do nothing but lose it. As to a little trouble, who expects to find cherries without stones, or roses without thorns? Who would win, must learn to bear. Laziness waits till the river is dry, and never gets to market. "Try" swims it, and makes all the trade. Do what you do right thoroughly, pray over it heartily, and leave the result to God.—*C. H. Spurgeon.*

A YOUTHFUL CAPTAIN OF INDUSTRY

Many a man has risen to eminence and power who has started life in this way and many more have become good solid citizens with less public distinction. This lad is early realizing the truth of the proverb, "Take care of the cents and the dollars will take care of themselves."

I Forgot It.

"I never forget anything, and I never lose anything," said a merchant one day.

"Then you must have a very good memory, and take very great care of everything," said his friend.

"Yes, I take great care of everything that is in my charge, but I do not think that I have a better memory than most people. In fact, I am quite sure that I could forget a thing just as easily as any one else can," was the reply.

"How, then, do you contrive never to forget anything?" asked his friend. "I know that you are not only a busy man, but that a great many different matters pass through your hands."

"When I was a young man," said the merchant, "I was employed in an office. There were several other clerks, all older than myself, and as the youngest I had to go on most of the errands. These were often very important, and required both attention and care.

"My employer was very kind, but also very strict. He never asked any of us to do unreasonable things, and I never knew him to lose his temper and become angry. We always knew when we had displeased him, but he kept quite calm, however much he was put out.

"One day he sent me to another office with some papers, which had to be signed. He gave me particular instructions as to what I should say and do, and I was to be sure and write down the hour at which the papers were signed.

"I took the packet and went to the office. There I saw the right person, and had everything done just as I was told. Then I put the papers back in their envelope, and hurried to our office as quickly as I could.

"I went straight into my employer's room and laid the papers on his desk. Glancing up at the clock, he said, 'You are back in good time, I hope everything is in order.' Then he wrote something on a sheet of paper.

"After looking at the papers, and saying they were quite correct, he asked at what hour they had been signed. 'About half-past two, sir,' I replied.

"Looking me full in the face he said, 'About half-past two; what do you mean? I don't want to know *about* what hour they were signed. I want to know the exact time.'

"I saw that I had not been careful to obey him on this point, and somewhat confused I replied, 'I think, in fact I am sure, it was about ——'

"Shaking his head, and looking much sterner than I had ever seen him before, when speaking to me, he said, 'Thinking won't do; show me the note you made at the time. I told you to write down the hour. It is very important, and much may afterwards depend on it.'

"Then I had to confess that I forgot to do so, and could only speak from memory. I said that I was very sorry, and hoped that he would forgive me I would be more careful another time.

"'Boy,' he said, 'you must never again say to me, as an excuse for not doing anything, "I forgot it." When you say that, you are really telling me that you do not care enough for my business, to take the trouble to think about nothing else when you are doing it. Forgetting is a lazy, careless habit of mind, which you must cure if you wish to remain in this office.'

"That was all he said, but I saw that he meant every word of it, and I knew that I must remember everything I was told to do, or go. I was three years in the same office, and during the whole of that time I did not again forget a single thing.

"One day I had to look over the papers that I had taken to get signed, and I saw on the back, in my employer's writing, 'Delivered to me by my clerk, William Jackson, duly signed, at ten minutes past three.' He had made a note of the time of my return, so that he could use it if need be, in case I had forgotten to write down the time.

"Now," said the merchant to his friend, "you see that I remember, not because I have what is called a good memory, but because I make up my mind not to forget. I believe both young and old can remember a thing if they are determined to do so."

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SHUN DELAY.

One day an old farmer went into the nearest market town with some of the produce of his farm. When he had done all his business he stabled his horse at the inn, and went to see the great lawyer, who lived in one of the grandest houses in the town. He rang the bell and sent in word that he wished to see the lawyer on important business.

On being shown into the room, he said, "Now, sir, I have come to get your advice."

"Yes," answered the lawyer; "what is the matter?"

"That is for you to find out," said the old man. "I have come to ask you for advice, not to give it."

The lawyer had never before met so queer a client. No one was in the habit of speaking so bluntly to him. He was rather amused than angry, and made up his mind to find out what the old man really wanted with him. So he asked:

"Have you a complaint to make against any one?"

"No," said the farmer; "I live at peace with all my neighbors."

"Perhaps you wish to recover a debt?"

"No," shouted the old man, "I owe no man; and if any one owes me anything, he gets time to pay it. They are honest people in the part I come from."

The lawyer asked several other questions, but without being able to discover why his strange client had called upon him. At length he said that he was unable to give him any advice, as he did not seem to be in any difficulty or trouble.

"Difficulty or trouble!" said the old man; "that's exactly what I am in. I come to ask you for advice — you, the greatest lawyer in the country, and you can do nothing to help me. That's difficulty and trouble enough, I think. For a long time many of my friends and neighbors have been to see lawyers from time to time, and taken their advice about the conduct of their affairs. They say they have done well ever since. So when I came to market to-day I made up my mind to come to you and get advice; but as you have none to give me, I must go to some other man who understands my case."

"You need not do that," said the lawyer. "Now that you have explained, I understand your case thoroughly. Your neighbors have been receiving legal advice, and you do not wish to be considered less important than they."

"That's it," shouted the man, delighted that he was understood at last.

The lawyer gravely took a sheet of paper and a pen. Then he asked the man his name.

"John Brown," was the answer.

"Occupation?"

"What's that?" he asked in amazement.

"What do you do for a living?"

"Oh, is that what occupation means?" he said. "I'm a farmer."

The lawyer wrote it all down, and added something which the farmer could not make out. Then folding the paper he gave it to the old man, who paid his fee and went out, delighted that he was now every bit as clever as his neighbors.

When he arrived home he found a number of his workpeople at his door talking to his wife.

"Ah, here comes John," she cried, "he will tell us what to do." Then she explained to her husband that the hay was all cut and ready for carrying in, and the men wanted to know whether they should stop for the night, or work on till the fields were clear. The weather had been fine for many days and the sky had a settled appearance, so that there seemed no need of haste for fear of rain.

The farmer thought a moment without coming to any decision. Suddenly he remembered the lawyer's advice, which he had in his pocket.

"This will decide it in a minute," he cried, as he unfolded the paper. "I have here an opinion from one of our famous lawyers, and we will follow whatever advice he gives. Read it," he said to his wife. "You are a better scholar than I."

His wife took the paper, and read aloud:

"John Brown, farmer. Do not put off till to-morrow what you can do to-day."

"A famous opinion," cried the farmer with delight. "Away to the fields, lads, and get the hay in."

The men went back and worked with a will. Through the long bright night they were kept busy loading the carts, till at length all the

fields were cleared. As the last load was driven in, a few drops of rain began to fall, but there were no signs of a storm.

During the night, however, a tempest of wind and rain burst over the valley, and when the farmer got up in the morning several of his fields were flooded. We can well imagine how thankful he was that he had not put off till to-morrow. Had he done so, he would have found, as so many have, that to-morrow is too late.

"A famous piece of advice that was," he remarked, as he walked back to the house, "'Do not put off till to-morrow what you can do to-day.' If everybody acted on that plan, what a world of misery and disappointment would be saved. I will always do so for the future."

The farmer kept his word, and he found, as you will also find if you try it, that his work was lighter, and that the world went smoother than it had ever done before.

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### The Giant and the Dwarf.

As on through life's journey we go day by day,
There are two whom we meet at each turn of the way,
To help or to hinder, to bless or to ban,
And the names of these two are, "I Can't" and "I Can."

"I Can't" is a dwarf, a poor pale, puny imp;
His eyes are half blind, and his walk is a limp.
He stumbles and falls, or lies writhing with fear,
Though dangers are distant, and succour is near.

"I Can" is a giant; unbending he stands;
There is strength in his arms, and skill in his hands.
He asks for no favors; he wants but a share,
Where labor is honest, and wages are fair.

"I Can't" is a sluggard, too lazy to work;
From duty he shrinks, every task he will shirk.
No bread on his board, and no meal in his bag;
His house is a ruin, his coat is a rag.

"I Can" is a worker; he tills the broad fields,
And digs from the earth all the wealth which it yields.
The hum of his spindles begins with the light,
And the fires of his forges are blazing all night.

"I Can't" is a coward, half-fainting with fright.
At the first thought of peril he slinks out of sight;
Skulks and hides till the noise of the battle is past,
Or sells his best friends, and turns traitor at last.

"I Can" is a hero, the first in the field;
Though others may falter, he never will yield;
He makes the long marches, he deals the last blow,
His charge is the whirlwind that scatters the foe.

How grandly and nobly he stands to his trust,
When roused at the call of a cause that is just!
He weds his strong will to the valor of youth,
And writes on his banner the watchword of Truth.

Then up and be doing; the day is not long;
Throw fear to the winds, be patient and strong;
Stand fast in your place, act your part like a man,
And when duty calls, answer promptly, "I Can."

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## PERSEVERANCE.

**No great work is ever done in a hurry.—*Buxton.***

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upwards in the night.

**It is easier to run fast for a minute than to grind along the dusty road for a day. How many people there are who, having done a piece of work, sit down with folded hands until the results of their labor begin to come in, before they start on something fresh. If perchance there are no results, or they fall short of their expectations, they are down-hearted, and when necessity compels them to begin work again, they set about it in a careless manner. It is not thus that success is won. We must persevere, for by perseverance alone is success possible.**

### KNOCK AGAIN.

One day a boy was sent by his father to another part of the town with a message, and told to wait for an answer. Off he went, and in a short time arrived at the house where his father's friend lived. Then he lifted the knocker and gave a very loud knock.

He waited a minute, and as no one came to the door, he knocked again, but to his surprise still no one came. As the letter required an answer, the boy did not know what to do. He could not, however, carry out his father's wishes if there was no one in the house.

Turning away from the door, the lad saw that an old man had been watching him from the other side of the street. Seeing him about to go away the man called out, "Knock again, my boy! Knock again!"

The lad at once went back to the door, and knocked again. This time the door was opened, he delivered his message, and received an answer. While waiting for it, he found that his first and second knocks had not been heard, as the servant was out in the garden at the back of the house.

On his way home the boy again met the old man, who walked with him a little way. "It is a good thing," he said, "that you knocked again. If you had not done so, your journey would have been wasted. I hope you won't forget next time."

"Forget what?" asked the lad, who was not aware that he had forgotten anything.

"To knock again," was the reply. "Most people often do forget, you know, and then they are sorry afterwards. They knock once or twice, and then they go away, as you were about to do. They do not think, or have not patience to go on knocking.

"When I was a boy I wanted to be a joiner, for I was very fond of making things of wood. My father worked on a farm, and I began to help him when I was only twelve years old; I did my best, but I made up my mind to get work in a joiner's shop as soon as possible.

"I found out where there was one, and I went one day when I was in town and asked if the joiner wanted a boy. But there was no opening at the time, and I had to go on with the farm work. Every time that I was in town I called at the joiner's shop, until the master got to know me. You see, I knocked, and knocked, and knocked again; in fact, I kept on knocking.

"When scarcely a year had passed away, and I had called as usual to ask if a boy was wanted, I was told that the master was waiting for me to call. He had an opening now, and he was saving it for me. He said that a boy who was so persevering was sure to make a good workman.

"I went home delighted, and on the following Monday I began work as a joiner. I found it was one thing to play at making things, and another to work in a joiner's shop, but I stuck to that post and remained in that place all my life. It now belongs to me and my son looks after the men, as I am too old to attend to the business. You won't forget to knock again, will you?" said the old man, as he turned off at the next corner.

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BE SOMEBODY.

"Well, my little man," said a friend one day to a boy about ten years old, "what are you going to be?"

"I don't know yet," said the lad, "but I'm going to be somebody."

Twenty years passed away, and one day the friend, now an old man, came back to the village. He had spent many years in other parts of the country, and he wanted to see his old friends, and hear what had taken place during his absence.

Among those whom he visited was old John Davis, the father of the boy who had said he meant to be somebody. "How is William getting on?" he asked. "I am afraid he has not been able to climb quite as high in the world as he expected."

"There you are wrong," said the father. "He is working in the

iron-foundry and has got on very well. In fact, we never expected him to be as high in the world as he is."

"But you know, he said he was going to be somebody. I remember the words as if they had only been spoken yesterday. You may perhaps have forgotten them."

"No, I have not forgotten them," was the reply, "neither has William. And his words have come true — he is somebody."

"I never heard of him," said the old man. "He is little more than a common workman, and there are tens of thousands of men in the land who are equal with him. How can you call that being somebody?"

"If you go down to the works," answered the father, "and ask about William Davis, the manager will tell you, as he told me the other day, that he is a good steady workman, who can always be depended on to do his duty. You will find too that he is respected by his master and by every man in the place.

"You will be told that his word is his bond, that he has never been known to do a mean act, or benefit himself at the expense of a fellow workman. He is sober, honest, and true to himself and to others."

"Yes, yes," said the old man, "I knew very well that your son would turn out an honest, hard-working man. That is all just as it should be. But he said he meant to be somebody, and as I said before, I don't think he has climbed quite as high as he expected."

"Well," said Mr. Davis, "here's William himself; and you will hear what he has to say about being somebody."

"Now, William," said the old man, after they had shaken hands, "tell me what you meant when you said, twenty years ago, that you were going to be somebody. I thought you meant that you intended to be a great man, and do something to make people talk about you."

"That was your mistake, not mine," said William, with a smile. "It is a mistake that many people make. They seem to think that a man who is not famous is nobody. They forget that only a few can be famous, and that the greater number must always be unknown, except to a small number of friends and acquaintances.

"But every man, who makes the best of himself, who does his duty before God and man, who avoids evil, and holds to that which is good and pure, is somebody. He fills a place in the world which no one else can fill, and the world would be poorer if he was not in it."

"You are right," said the old man. "I did not think of that before. Yes, you are somebody, and if all our young folks would follow your example, what a blessing they would be to themselves and their country."

And so I say to every girl, and to every boy, who reads this book, make up your mind to be somebody. You can, if you will, and though you may never be rich, or great, or famous, you may be a true woman or a true man, and that is somebody.

### When My Ship Comes In.

"When my ship comes in," runs the young man's song,
"What brave things shall I do,
With the strength of my wealth and the joyous throng
Of friends stout-hearted and true?"

He watches and waits, 'neath the storm and sun,
By the shore of his life's broad sea,
And the days of his youth are quickly run,
Yet never a sail spies he.

"My ship has gone down," in soberer strain
Sings the man, and to duty turns;
He forgets the ship in his toil and pain,
And no longer his young hope burns.

Yet again by the shore he stands, grown old,
With the course of his years well spent,
And gazing out on the deep — behold,
A dim ship landward bent!

No banner she flies, no songs are borne
From her decks as she nears the land;
Silent, with sails all somber and torn
She is safe at last by the strand.

And lo! to the man's old age she has brought
Not the treasure he thought to win,
But honor, content, and love — life wrought;
And he cries, "Has my ship come in?"

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## Be Content.

I have learned, in whatever state I am, therewith to be content.—*The Bible.*

I am glad a task to me is given,
To labor at day by day;
For it brings me health and strength and hope,
And I cheerfully learn to say—
"Head, you may think; and heart, you may feel;
But hand, you shall work alway."—*L. M. Alcott.*

Be cheerful! Which will you do — smile, and make others happy, or be crabbed, and make every one around you miserable? The happiness you can produce is wonderful if you show a smiling face and speak pleasant words. There is no joy like that which springs from a kind act or pleasant deed, and you may feel it at night when you rest, and at morning when you rise.

### Better Than Wealth.

There was once a poor shoemaker, who sat at his bench working hard from early morn till late at night. He was a cheerful old fellow, and as he hammered and stitched, he sung snatches of songs he had learned

when a boy. His voice was strong and clear, and his singing could be heard far up the quiet street on which he lived.

His neighbors often paused in their work to listen to him, but no one ever thought of finding fault with him for being so happy. Now a rich man had taken a house not far off, and the singing shoemaker was a great trouble to him.

Early every morning he was awakened from sleep by the song of the shoemaker, and he began to think how he could put a stop to the noise, as he called it. He could not forbid it, for every man has a right to do what he likes in his own house, so long as he does not break the law.

At length he sent for the shoemaker, and said, "My good man, what do you think would be a fair price for your singing?"

The shoemaker thought for a moment, and then answered that he believed it would be about as much as a day's wage because it made his work so easy for him.

"How much is that?" asked the merchant.

"Taking one week with another," answered the shoemaker, "I earn about a dollar and a quarter a day."

"Well," said the merchant, "your singing disturbs me very much, and I want you to stop. If you will keep quiet I will give you a month's wages before you leave the house."

The shoemaker gladly agreed to these terms, and the money was paid. As he walked home he thought how rich he was. Never before had he carried so large a sum of money. When he came to his workshop he sat down to finish a shoe he was mending, but he could do nothing for thinking of the money. Over and over again he counted the dollars to make sure he had not lost one.

At night when he went to bed he put the money under his pillow, lest some one might steal it. All night long he lay tossing about half awake, and when he got up in the morning he felt very tired.

He sat down to work as usual; but he did not do much. Time passed very slowly, and when evening came, the shoe he was mending was only half done. He spent another wretched night, and got up in the morning feeling quite sick. He would have liked to sing, but he had been paid to keep quiet, and it would never do to break his bargain.

That night the shoemaker hurried to the merchant's house. "Sir," he said, "I have brought the money back to you. It has taken away my peace of mind, and now I can neither work nor sleep." So saying he threw the money down on the table and dashed out of the house.

As the merchant picked up the money, he heard a voice in the street singing —

A fresh and merry heart
Is better far than wealth,

and he knew that the shoemaker was happy again.

THE PIN AND THE NEEDLE.

One day a Pin and a Needle lay side by side in a work-box. The lady to whom they belonged had gone out for a walk, and they had nothing to do. For some time they lay looking at each other in silence; but they soon became tired of this. Then for want of something to do they began to quarrel, just like many other idle folk.

The Pin was the first to speak. He said, "Well, Miss Needle, I should like to know what you are good for."

The Needle took no notice of this rude remark; but fixed her eye on a piece of red cloth lying near. The Pin waited for a minute or two for an answer, but getting no reply he spoke again. "I wonder how you expect to get through the world without a head."

This was too much for the Needle, and she answered sharply, "What is the use of your head, if you have no eye?"

"What is the use of an eye," asked the Pin, "if there is always something in it?"

"That is not the question," said the Needle, "I am more active and can go through more work than you can."

"Yes, perhaps you can," said the Pin; "but you will not live long, because you always have a stitch in your side."

The Pin thought that he had said something very clever, and laughed long and loud. The Needle, however, saw nothing funny in what had been said, and with an angry look told the Pin that he was a poor crooked thing.

"And you are so proud that you can't bend without breaking your back," said the Pin.

"I'll pull your head off if you insult me," cried the Needle.

"Be careful," answered the Pin; "you must remember that your life hangs on a single thread."

Just then a little girl came into the room with a piece of work in her hand. She went to the workbox and took out the Needle. She then threaded it and began to sew. But she had not put in many stitches when she broke the eye of the Needle. It was of no use now, so she threw it under the grate and tried to find another. But there was not one in the box.

She was anxious to finish her sewing before her mother came back from her walk, and not knowing any better she took up the Pin and tied the thread round the head. Then she tried to sew. She could not pull the Pin through the cloth. Again and again she tried, till at length the head came off and she threw the Pin under the grate beside the broken Needle.

"Hello!" said the Needle, "you here too?"

"Yes," answered the Pin sadly, "we have nothing to fight about now. We are companions in misfortune, so let us be friends."

"All right," said the Needle. "Now we see how foolish we were, we are sorry for it when it is too late."

"Yes," said the Pin, "we should not have been so discontented. We

each have our uses. A Pin will not do instead of a Needle, any more than a Needle can be used instead of a Pin."

"How like we are to many boys and girls, and men and women, who grumble and quarrel over the good things they have until they lose them, and never find out their mistake till they are thrown into the dust like us!"

At that moment the servant came into the room to tidy up the fireplace. She swept the Pin and the Needle away, and they were heard of no more.

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### Discontent.

Down in a field, one day in June,
The flowers all bloomed together,
Save one, who tried to hide herself,
And drooped in the pleasant weather.

A robin who had flown too high,
And felt a little lazy,
Was resting near this buttercup,
Who wished she were a daisy.

For daisies grow so smart and tall;
She always had a passion
For wearing frills around her neck,
In just the daisies' fashion.

And buttercups must always be
The same old tiresome color,
While daisies dress in gold and white,
Although their gold is duller.

"Dear robin," said this sad young flower,
"Perhaps you'd not mind trying
To find a nice white frill for me,
Some day when you are flying?"

"You silly thing!" the robin said,
"I think you must be crazy;
I'd rather be my honest self
Than any made-up daisy.

"You're nicer in your own bright gown,
The little children love you.
Be the best buttercup you can,
And think no flower above you.

"Though swallows leave me out of sight,
We'd better keep our places,
Perhaps the world would all go wrong
With one too many daisies.

"Look bravely up into the sky,
And be content with knowing,
That God wished for a buttercup
Just here, where you are growing."

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## Honesty.

**An honest man's the noblest work of God.— *Pope.***

Think truly — and thy thoughts
Shall the world's famine feed;
Speak truly — and each word of thine.
Shall prove a fruitful seed;
Live truly — and thy life shall be
A great and noble creed.

The honest boy is upright in all his words and actions. He is not so mean as to impose upon any one by a falsehood. He never speaks ill or slanders any one. He is above practising a cheat in word or deed. Truth he values more than money, and neither bribes nor threats can ever make him depart from it. —*A. Picket.*

### Honesty is the Best Policy.

Two boys, named Richard and William, attended the same market every day, where they had stands, on which they displayed their goods for sale. Richard sold fruit, and William was a dealer in fish.

One day a gentleman passing through the market stopped at Richard's stand. "Ah," said he, "that is a fine large melon. I think I will buy it. It appears to be fully ripe. How much do you ask for it, my boy?"

"That melon is the last I have, sir, and though it looks very fair, it is not perfectly sound. Look," he continued, turning over the melon, "at this bad spot. I am afraid it would not please you."

"I'm sorry for that," said the gentleman, "as I cannot take it. Had it been as good as it looks I should have been very glad to have bought it from you. May I ask if you always point out the faults of your fruit to customers?"

"Yes, sir," said Richard, "because I think it would be dishonest to sell bad fruit for good."

"You are right, my boy," was the reply, "and though your plan may cause you to lose a sale now and again, it certainly will not lose you a customer."

Passing along to William's stand, the gentleman said, "You have some very fine-looking oysters, my boy; are they fresh?"

"Yes, sir," said William, "they were fresh this morning." The gentleman bought a few dozen, and then left the market.

After he had gone, William turned to Richard, and said, "What a foolish fellow you were to show the gentleman that spot in the melon. If you had held your tongue, you might have had a good price for it. Now you may have to throw it away for your pains.

"You saw those oysters I sold him," continued William. "He bought them for fresh ones, and paid the same price as if they had only come in this morning. I don't suppose he can tell the difference, and I am the gainer by selling them."

"You must do as you please," said Richard; "I will neither tell a lie, nor act one, if I do not sell a single article. More than that, I believe I shall be richer in the end, as I am sure that I have gained a customer, and you can only blame yourself if you have lost one."

On the following day the gentleman visited the market again, and bought some fruit at Richard's stand. He also stopped for a few minutes, talking pleasantly with the lad about his work.

This continued for some time, the gentleman being one of Richard's best customers. He was always perfectly satisfied to take any fruit which the lad gave him, knowing that it would be sound and good.

William found that though he had sold his oysters, and thereby made a little money, he had certainly lost a customer, for the gentleman never again went near him, nor spent a penny at his stand.

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RICHARD'S TRIAL.

"O mother!" cried Richard Holmes, when he came in from school one afternoon, "the teacher is going to give two prizes in each class for the two best papers. The winner of the first prize, if a boy, can have 'Robinson Crusoe' or a football. If a girl is first, she can have 'Little Women,' or a work-box."

"And what have you to write about?" asked his mother.

"Oh, anything we like," said Richard. "The teacher thought it was better to allow us to choose our own subjects. He said that the work must be entirely our own, though we may read about it and ask questions, before we begin to write."

"Have you any chance of winning the prize?" asked Mrs Holmes.

"I have a good chance," replied Richard. "Why, I can write a better paper than any boy in my class."

"Then I hope you will try. Begin in good time and do your best, and if you do not get the prize, you will be all the better for making the attempt."

The papers were to be ready in three weeks. This allowed all the scholars plenty of time to do their best. Even if they decided on a subject about which they knew little, they could read it up and master it.

Richard had made up his mind to win the prize, and he spent a good deal of his time wondering which he should choose, the book or the ball. He would have liked both, but that was out of the question.

"I think I shall choose the book," he said one day to his mother. "You see, I can keep the book all my life, and it will have my name inside and tell how I won it. Now the ball would soon be used up, and then I should have nothing to show that I had won a prize."

"I think you are right," said his mother. "A book can be read again and again, and if you take care of it you can keep it a long time. We shall all be proud of it, because you have won it."

Time passed on, and though Richard talked so much about the prize, he said nothing about the paper. His mother never spoke of it, for she thought that it was better to let him have his own way, whatever was the result.

"The papers must be given in to-morrow," said the teacher one day. "Then, on Monday, I shall tell you the winner's name. Do not forget to put only a number at the head of the paper. Then write your name on a slip, put it in an envelope, and write your number outside. Hand in the envelope with your work.

Richard hurried home as fast as he could, and as soon as tea was over, went straight to his bedroom. The papers must be given in to-morrow, and he had not written a single word. Nay, though he had decided to choose the book, he had not chosen the subject of his paper.

He felt very foolish, and in vain tried to think of something that he could write about, without reading any book. There was not time for that now. There was only time to write the paper.

Looking in his drawer his eye fell on a book about animals, and opening it he saw a description of the ostrich. Without thinking of what he was doing, he laid the book before him and began to write.

"The ostrich is the largest bird in the world. From the ground to the top of its head it often measures as much as eight feet. It has a long neck, a small head, and a very sharp bill.

"The wings of the ostrich are short, and of no use for flying; but its legs are long and strong, and it is thus enabled to run at a pace far exceeding that of a horse.

"From the very earliest times ostriches have been hunted for the sake of the beautiful feathers in their wings.

"Though the speed of the bird is very great, its curious habit of running in circles, enables a skilful hunter mounted on a horse to capture it.

"When brought to bay the ostrich defends itself by kicking, and the only way to escape the terrible claws with which each of the two toes on either foot are armed, is to lie down flat on the ground.

"There are now large ostrich farms in Cape Colony and the surrounding country. Once a year the owner of the farm comes with his native servants, and cuts off the tail and wing feathers of the birds with scissors. The plumes are then packed up and sent to Cape Town, or to one of the ports on the coast, from which they are shipped to all parts of the world."

He had just finished when he heard some one coming upstairs. In-

stantly he slipped the book into the drawer, just as his mother entered the room.

"Go on with your work," she said, "I won't disturb you. I only looked in as I was passing the door. I did not know that you were here."

"I have finished my paper," said Richard, with a forced smile. "I am just going to fasten it up and come down."

"Oh, I am so glad," was the reply; "I was afraid that you had forgotten all about it. I hope you will win the prize."

When Richard heard these words, the wrong thing that he had done flashed across his mind. How he wished he had not told his mother that the paper was written! But for that he would have torn it up and said nothing.

He passed a miserable night, and scarcely closed his eyes in sleep. Again and again some one seemed to say to him, "Richard Holmes, you're a cheat; Richard Holmes, you're a cheat."

The next morning he was sitting alone in his room when his mother again came in. As soon as he saw her he burst into tears. Then he told her the whole story. "And the paper," she said, "where is the paper?"

"I burnt it, mother," he sobbed out. "I could not hand it in and act such a wicked lie."

"That was right," she said. "Now I know that you are really sorry, and I do not think that you will ever do such a thing again." And he never did.

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## HABITS.

Habit is, as it were, a second nature.—*Cicero.*

Habits gather by unseen degrees,
As brooks make rivers, rivers run to seas.—*Dryden.*

Habits are soon assumed; but when we strive
To strip them off, 'tis being flayed alive.—*Cowper.*

We form our characters slowly. Neither a bad nor a good habit can be formed in a day, for a habit, like a great cable, is made up of many little strands, all united and twisted together. A habit of lying is not formed until there have been many falsehoods uttered. A habit of politeness is the result of many separate acts of courtesy and kindness. The best way to secure ourselves against bad habits is to form good ones. The heart, like rich soil, will not remain idle and unfruitful. It must yield something. What shall the harvest be?—*Simonds.*

### WHAT ARE HABITS?

A boy, who had gone away to sea when he was quite young, did not come back home until he had grown to be a man. He had found work in another part of the world, and had remained away for many years.

At length he wished to see his old home again, but when he met his friends not one of them knew him. He had changed so much that even his mother did not know him for her son.

Of course every one believed him, when he said that he was John Wilson, and his old parents made him welcome, though somehow they could not at once see their boy in the bronzed and bearded man.

While they were sitting round the fire talking, the son happened to see a bit of paper lying on the rug. Without a word he quietly picked it up and put it into the fire, and sat down again.

At once his mother's eyes sparkled, and she cried out, "Now I know it is our John; he never could bear to see anything lying about. He always picked up anything that was on the floor, and either put it away or burned it."

This was a very simple thing for the young man to do, but before he left home he had done it so often that he had formed the habit. Somehow he could not help being tidy and putting things straight, no matter where he was.

Now this is what we call a habit, and every one has a number of habits, by which they are known. We cannot live in the world without them. We form them without knowing it, and often they form of themselves.

Habits are the things that we do often, that we keep doing, that we seem to do without any effort, and that we even do against our will.

So you see that habits are very important things, and should not be left to chance. For there are good habits and bad habits, and we are just what our habits make us.

If we begin in good time, before we have formed bad habits, we can just as easily form good ones, and then we shall never have to fight against our own evil ways. If once bad habits are formed, they often stick through life, and cause much sorrow and suffering.

How are good habits formed? There is only one way. Always do right, no matter whether it is pleasant to do so or not; then the habit will grow, and you will find it easy. But if you only do what you wish, you are sure to fall into bad habits.

If you do not care whether you are late or not, you will seldom be in time. If you neglect your work, you will become lazy. If you do not care about being neat, you will become untidy. If you are not particular about speaking the truth, you will be untruthful.

Little by little these habits will grow until you are their slave, and they will force you to obey them. Using bad words is one of the worst habits in the world. It is so easy to learn, and so hard to get rid of.

Begin to do right now, and then it will be easy to do right always. Don't give bad habits a chance to creep in. Decide once for all that you will be free to do right, and that you will never be the slaves of bad habits.

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### Use Your Eyes.

You have read in an earlier volume the story of the two boys who went out for a walk one afternoon. When they came back, one of them

had a good deal to say about the things he had seen. The other did nothing but grumble. He said that there was nothing worth looking at.

Now both of these boys had eyes, but only one boy made a good use of them. He walked about with his eyes wide open. He not only saw everything around him, but he also thought about it. Seeing made him wiser, and thinking made him observe, and turn what he saw to good account.

We look on the boy, who saw and yet did not see, as a thoughtless, careless person; but are we any better in this respect? How many of us walk through life in the same blind fashion? How many of us are as blind as bats are said to be, and seem to see nothing beyond our own noses?

The world is full of beauty, which thousands of persons never know anything about, and yet they see it every day of their lives. Like Peter Bell in Wordsworth's poem, a primrose is nothing to them but a yellow flower.

The changing colors of the sky, the growth of plants, and the curious ways and habits of animals, are of no interest to them, and never awaken a thought of wonder or admiration in their minds.

Men who can see, who look and notice, often discover things which have long been hidden from the rest of the world. Yet the things which set them thinking have been by others, to whom they meant nothing.

A rock or a stone has more than once led to the discovery of a gold or silver mine. The sight of some movement in one machine has caused men to go away and construct one still better.

When Columbus saw strange plants, which had been cast up by the waves on the eastern shores of the Atlantic ocean, he knew that there must be an unknown land on the western side, to which he at length found the way, and so discovered the New World.

One night over three hundred years ago the Marquis of Worcester was sitting before a fire on which a kettle of water was boiling. He saw the steam rush out of the spout and from under the lid, and as he thought about what he had seen he came to understand the power of steam. Then he set to work to try and make some use of the "giant in the kettle." He made many experiments, carefully watching the result of each, and after a time he constructed a machine for raising water. This was the first steam pump. A hundred years later a little boy was led to the discovery of the great power of steam by watching the bobbing lid of a tea-kettle. His name was James Watt, and he is famous as the improver of the steam-engine.

But you may say that these results follow more from the action of the mind, than from the use of the eyes. That is true, but the eyes cannot be used in the best way unless the mind works with them. The things which only pass before the eyes, and never reach the mind, do not benefit those who see them.

It is only by using the mind and thinking about the things that we

see, that we are able to understand the meaning and use of anything. We can never benefit by looking at a thing we do not understand, if we are content to remain in ignorance of its purpose or use.

Therefore it is our duty to go about with our eyes open, and our minds ready to inquire into the why and wherefore of everything we see. Then the knowledge we gain can be used to improve ourselves and to benefit others.

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### Don't You See?

The boy who at the corner stands,
With open mouth and listless air,
Who in his pockets thrusts his hands,
And shows no signs of thought or care;
Who idly dreams, who rarely works,
Who needful tasks or duty shirks,
Though kind in manner he may be,
There's much that's lacking — don't you see?

The boy who will neglect his book
For noisy game of bat and ball,
For gun and dog, or rod and hook,
Or for a dance — for one or all —
Will find he's made a grand mistake.
Can games the place of knowledge take?
When on the top round he would be,
He'll find he's lacking — don't you see?

The girl who at the window waits
With idle hands and dreamy look,
Who by her actions says she hates
The household work of maid or cook;
Who lets her mother work away
While she indulges in her play;
Howe'er refined that girl may be,
There's much that's lacking — don't you see?

The girls whose lessons always show
No earnest work, no careful thought,
Who fails in what she ought to know
When skilful test of work is brought,
That girl will fail to win the prize —
Will fail while earnest workers rise;
A grand success she'll never be,
There's too much lacking — don't you see?

When one would build a house to stand,
He builds upon the solid rock.
He takes the best at his command,
He piles the granite, block on block.
No soft, shale rock shall have a place
In inner or in outer face.
Well-tested rock shall polished be
For lasting structure — don't you see?

Build thou for time — on solid rock,
Give thought and care, build broad and deep.
Then tempest wild with rudest shock
Shall harmlessly around thee sweep.
With knowledge gained, and purpose grand,
The ills of life thou canst command.
From all their power thou shalt be free,
Thy power the greater — don't you see?

— *J. M. Morse.*

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## Truth.

Oh, what a tangled web we weave,
When first we practice to deceive!— *Sir Walter Scott.*

Dare to be true, nothing can need a lie;
A fault which needs it most, grows two thereby.— *George Herbert.*

A liar hath need of a good memory, or he will be sure to contradict at one time what he said at another. But truth is always able to take care of itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips, and is ready to drop out before we are aware. Whereas a lie is troublesome, and one trick needs a great many more to make it good. When a man has once lost his good name for truthfulness, nothing will then serve his turn — neither truth nor falsehood.

### Speak the Truth.

A lie is anything said or done to deceive. The person to whom it is said or done may not be deceived by it, but this does not make the guilt of the attempt any less. A man, who tries to pick a pocket and fails, is certainly as much a thief as if he had succeeded.

A direct falsehood is one way of lying, but it is not the only way. He who says one thing and means another is a liar. He who shuffles and gives a wrong impression is a liar. He who keeps back part of the truth when he ought to tell the whole is a liar.

You may think a lie, as well as speak a lie. When you wish to deceive another, you think a lie. When you say what is not true in order to deceive, you tell a lie. When you do anything to deceive or mislead, you act a lie.

Suppose a stranger should ask you to show him the road. If you said to yourself, "Now I will put him wrong," that would be to think a lie. If you told him to turn to the right, when you knew his way lay

to the left, that would be to speak a lie. If you did not speak at all, but pointed in the wrong direction, that would be to act a lie.

Lying is often a coward's way out of a difficulty. He has done something wrong, or does not wish to face some unpleasant truth, and so he tells a lie, hoping to escape from an awkward position.

But a lie told to hide a fault, only makes the fault worse. Any one may make a mistake and may even fall into sin, but the sooner the mistake or the sin is acknowledged, the sooner will matters be put right again.

Lies are often told to deceive persons in buying and selling. They are told for gain. Persons say that things are what they are not, to get better prices for their goods. This is not only lying, but it is also cheating, and is really a form of stealing.

If you obtain ten cents from me for an article only worth five, by telling me a lie or in some way deceiving me, then you have really stolen five cents, which you have no right to. That is to say, you have cheated me out of five cents.

You may complain if I call you a liar and a thief, and object to such hard names. And you would be angry if you were said to be no better than a pickpocket or a housebreaker. Still the fact remains, you have obtained money by telling a lie, and therefore you are a cheat, and a cheat is not an honest man or woman.

A deaf and dumb boy was once asked, "What is truth?" He replied by making a straight line.

He was then asked, "What is a lie?" For an answer he made a zigzag line.

Could he have been nearer the mark? The truth is as straight as an arrow. It turns neither to the right nor to the left. Lying is crooked, and you never know where the end will be.

How careful then should we be not to trifle with truth! To tell a lie, even in jest, may be the first step in the zigzag path. Avoid falsehood in every form as you would a deadly sickness. Never, never be afraid to speak the truth.

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### Who Did It.

One fine morning in May, a boy named Edward, while on his way to school, stopped for a short time to watch a company of soldiers being drilled. He had forgotten the time until the striking of a church clock reminded him that he would be late for school.

Running as fast as he could he appeared before his teacher very much out of breath, and several minutes behind time. On being asked to give a reason for his lateness Edward said —

"It is entirely my own fault, sir. I stopped on my way to school to watch some soldiers, and forgot all about the time. I am very sorry, sir, and will try not to be late again."

"Though I am glad that you have told me the truth," said the teacher, "as you have broken a rule I must give you a bad mark."

At the same time the teacher felt pleased at the truthful manner in which Edward had answered his question.

Some days afterward, Edward happened to be alone in the schoolroom just before afternoon lessons, when he saw that an inkstand had been upset, and the ink spilled over one of the copy-books, which had been placed ready to be given out when the boys were in their places.

The teacher was annoyed when he saw the mischief that had been done, and he closely questioned the boys to find out how it had happened.

"I didn't do it," said one.

"Nor I," cried another.

"I was never near," said a third.

"Who was first in school?" asked the teacher.

"I was," replied Edward, "but I did not do it. The inkstand was upset when I came in."

The teacher did not know what to think. He knew that he had been the last to leave the schoolroom before dinner, and that Edward was the first who entered it after dinner. Everything pointed to him as the guilty one.

"From appearances," said the teacher, turning to Edward, "it certainly seems as if you had done the mischief; but you say that you did not, and I believe you. Perhaps we shall find out who did it by-and-by."

About half-an-hour afterward the teacher saw two bright eyes peeping out from under his desk. By a quick movement he caught in his hands a squirrel that had come in through the open window.

Holding up the frightened captive, the teacher said, "Here is the fellow that upset the inkstand. Look at his feet, they are black with ink. I thought that Edward would not tell me a lie."

Edward was glad that his good name for truth-telling had not suffered harm, even when appearances were against him. Nor did the teacher forget to point out to the children that, while one who speaks the truth is always believed, a person who tells lies is scarcely believed even when he does speak the truth.

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### What to Be.

Whatever you are, be brave, boys!
The liar's a coward and slave, boys;
  Though clever at ruses,
  And sharp at excuses,
He's a sneaking and pitiful knave, boys.

Whatever you are, be frank, boys!
'Tis better than money and rank, boys:
  Still cleave to the right,
  Be lovers of light,
Be open, above-board, and frank, boys.

Whatever you are, be kind, boys!
Be gentle in manners and mind, boys:
  The man gentle in mien,
  Words, and temper, I ween,
Is the gentleman truly refined, boys.

But whatever you are, be true, boys!
Be visible through and through, boys:
  Leave to others the shamming,
  The "greening" and "cramming,"
In fun and in earnest, be true, boys!

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## Never Put Off.

**A stitch in time saves nine.— *Proverb.***

Whene'er a task is set to you,
  Don't idly sit and view it;
Nor be content to wish it done:—
  Begin at once and do it.

"Too late, too late!" who has not said?
  The mail is closed,— the train is gone,—
The time has fled,— the debt not paid,—
  The aid not sought,— the work not done.
Neglect makes up life's weary freight,
And then we cry, "Too late, too late!"—*J. Weston.*

My father taught me never to play till my work was finished, and never to spend money till I earned it. If I had but half-an-hour's work to do in a day, I must do that the first thing, and that in half-an-hour; and after this I was allowed to play, and I could then play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything at its time, and it soon became perfectly easy to do so. It is to this I owe my prosperity.

### Two Talks With Myself.

*When I Was a Boy.*— What a trouble it is to learn lessons! Here have I one, two, three whole columns of words, with meanings, to get by heart. I wish words had no meanings. I am sure it is quite enough to be able to spell them and pronounce them.

Well, I suppose I must begin to learn them. P-r-i-s pris, o-n on, prison, a place in which people are shut up or confined. Why could they not say school at once. That is a prison, I am sure.

What comes next? P-u-n pun, i-s-h ish, punish, m-e-n-t ment, punishment. I know the meaning of that word without looking at the book. Everybody I know is so fond of using it that I hear it oftener than I like.

Oh, this ugly lesson! I shall never be able to learn it all. E-n en, j-o-y, joy, enjoy, m-e-n-t ment, enjoyment, any form of pleasure. I know what that means too. It is swinging on gates, blowing bubbles, flying kites, rolling hoops, and eating candy and fruit.

Now I think of it, I believe that Richard Davis, one of my school-

mates, said, that he never enjoyed anything more than a book. How any one can get pleasure out of a book I don't know! I suppose they call it pleasure, but it must be a very sad kind of pleasure.

Read, read, read! I hate reading. I wish I had lived long ago when nobody, scarcely anybody, could read. The girls and the boys must have had a good time when there were no schools, and no books, and no teachers.

I think teacher said there is a place somewhere, but I don't remember where, in Africa or Asia, or somewhere else, where no one can read or write. I'll find out all about the place, and when I am a man I'll go there.

I wonder what the teacher will say if I don't learn this lesson. I wish I could find a good excuse, but I have used every one I could think of, and there are none left. I wonder how long our present teacher is going to stay at our school. If he would only leave, I could make all my excuses do over again. He knows them all as well as I do, but a new teacher would not know them.

I should not like to be a teacher. It must be awful to have to do nothing but work among books. I think I should go mad. If I hate the sight of a book now, how much more should I hate one if I had to get my living by using books? Fancy having to learn these lines:

All are architects of fate,
  Working in these walls of time;
Some with massive deeds and great,
  Some with ornaments of rhyme.

Nothing useless is, or low;
  Each thing in its place is best;
And what seems but idle show
  Strengthens and supports the rest.

For the structure that we raise,
  Time is with materials filled;
Our to-days and yesterdays
  Are the blocks with which we build.

Truly shape and fashion these,
  Leave no yawning gaps between;
Think not, because no man sees,
  Such things will remain unseen.

I wonder what I shall do when I am a man. This I do know, I shall never open a book. I won't have a single book in my house. I have had enough of books to last me a lifetime. It is cruel to make children read so much.

Let me see, I like riding. So when I am a man I will have a horse, a black one — no, it shall be a gray, with a long tail; I will ride it up and down the street all day long. Oh dear, I wish I was a man now!

*Now I Am a Man.*— When I was a boy I wished I was a man, and now that I am a man I wish I was a boy. If I could be a boy again I would not be as foolish as I once was. Now I have to pay very dearly for my folly. But it serves me right.

When I was a boy I hated books. I took more pains to avoid my lessons than ever I did to learn them. What a lot of excuses I made! The teacher said he was sick of them, and no wonder. I wish they had made me sick enough not to use them.

What a dunce I was! I could not read, or spell, or write, or sum, as well as the youngest boy in my class. I seemed to do nothing well, but make excuses, and even they failed me at last. I was always late at school, always at the foot of the class, and I had to stay in every day after the others had gone home.

My teacher was one of the best friends a boy could have had, but I did not think so then. I looked upon him as an enemy who wished to rob me of all my pleasures. What a lot of patience he had with me, and how sorry he was when he was forced to punish me! It was not his fault certainly that I am such an ignorant man.

My father often spoke to me about my idle ways. "Do, my son, learn your lessons," he used to say. "If you do not turn over a new leaf, you will be fit for nothing when you grow up to be a man."

"Do give your mind to your books," my dear mother used to say with tears in her eyes. Again and again she said that all my friends would be ashamed of me if I did not do better.

I was sorry when my parents died, but I am thankful that they are not here to see what a wasted life I have spent. They were kind to me to the last, and treated me far better than I deserved.

Now there was Richard Davis, who was so fond of books that he even read them out of school; look at him now. He learned more out of school than I did in school. Yet he was fond of play too, and enjoyed a good game as much as I did.

Now he is one of the chief men in the town, and is respected by everybody. If he had not taken pity on me, I should have had to starve or beg. He gave me a job in his workshop, when no one else would have anything to do with me.

They all said that an ignorant man who had been too idle to learn a trade, was of no use to anybody, and they sent me away to break stones or run errands, and to pick up a trifle where I could.

Yes, I wish I was a boy again. Oh how hard I would work, and how careful I would be to learn my lessons! But that I can never be. I can only go on to the end, reaping the fruits of idleness, and thinking of the wasted hours of youth.

### Time Enough.

Two little squirrels out in the sun —
One gathered nuts, the other had none.
"Time enough yet," his constant refrain,
"Summer is only just on the wane."

Listen, my child, while I tell you his fate,
He roused him at last, but he roused him too late.
Down fell the snow from a pitiless cloud,
And gave little squirrel a spotless white shroud.

Two little boys in a school-room were placed,
One always perfect, the other disgraced.
"Time enough yet for learning," he said,
"I will climb by-and-by, from the foot to the head."

Listen, my friends: their locks are turned gray,
One, as a merchant, sitteth to-day;
The other, a pauper, looks out at the door
Of the poorhouse, and idles his days, as of yore.

Two kinds of people we meet every day,
One is at work, the other at play,
Living uncared for, dying unknown,
The busiest hive hath ever a drone.

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## Thrift and Temperance.

Take care of the cents, and the dollars will take care of themselves.—

Spend not, nor spare too much; be this thy care;
Spare but to spend, and only spend to spare.
He that spends more may want, and so complain,
But he spends best that spares to spend again.

To be in debt is often half-way to being dishonest. Run up no bills, but deal on ready-money principles. Be thankful the age has gone by when credit was the rule, and cash payment the exception. Every one should try to spend less than he earns. Remember that 5 cents saved each day amounts to nearly $20.00 in a year.—*Davidson.*

Economy is a habit, and is to be learned, as other habits are learned, by practicing it. Thrift and temperance are very nearly allied, each is helpful to the other; and when we think of the enormous waste caused by intemperance there can be little doubt that if the people were more temperate and thrifty, trade and the profitable employment of the people would be very greatly increased.

### Save While You Can.

It is often said of girls and boys that they can not keep money, it burns a hole in their pockets. This means that they no sooner get money than they spend it, and, as is often the case, on things they do not need.

A rich merchant used to say, that it is much easier to make money than to keep it. Most people will agree with this remark, for, while nearly every one can earn money, there are only some who keep a part of what they receive.

Keeping or saving money is a habit, every child can learn it, and it should be learned as soon as possible. There is a pleasure in spending money, and like many other pleasures it grows on those who give way to it.

There are several reasons why it is wiser to save money than to spend all we get.

The first reason is, to provide for old age. The second reason is, to provide for times of sickness. And the third reason is, to provide for times when we are out of work.

These three reasons are really one reason in three forms. It may be stated thus — we should save money to provide for the times when we cannot earn money on account of old age, sickness, or want of work.

Now none of us can be sure that we shall not be in this position. We may have plenty of work for years, and then there may come a time of bad trade, and we may be out of work for months, or only able to get work for a day or two now and then.

When that time comes, those who have spent their money as they earned it, will be unable to buy food and clothing, or even pay rent, and be obliged to get help from others, or have to seek relief from the poor-house. In such cases there is often much suffering, and many persons die every year from starvation.

Then again, however healthy we may be now, we cannot tell when we may be sick or injured, and be unable to work. We may be laid up at any moment from a cold or an accident. Or we may take an illness from some other person.

When we are sick, we need more money than when we are well. We require better food, medicine, and a doctor. Sickness is therefore a time when money goes faster than usual. And those who have not saved money while in health, have not the same chance of recovery as those who have. They are unable to get the things they need.

It is very sad when old age finds a person penniless. Old people have often to break up their homes, and go to live with their friends. In many cases they have nowhere to go but the poor-house.

To help persons to save money, there are banks in all parts of the land. Five-cent banks will take as small a sum as five cents.

If you have not begun to save, do so with the first money you get. Do not waste a cent in things that you do not need, and in time you will have a sum of money to help you, and provide for your needs when you cannot work. Remember that one cent saved is one cent gained.

BEVERAGES.

No creature could live any length of time without drink. Plants drink nothing but water. They find it in the ground after a shower of rain, and their tiny root mouths take it in drop by drop.

Birds drink water, and this is the drink of all other animals. Men and women could not live if they could not get pure cold water, and they would be healthier, happier, and richer if they never drank anything else. But they have learned to make many drinks, some of which are very hurtful, and often cause sickness and death. Among these harmful drinks are cider, beer, wine, and spirits.

Men take the fresh wholesome juice of apples, and allow it to ferment, and thus make a drink called cider. They take barley, soak and partly rot it, then mash it, and let the sweet juice ferment, and so make beer. They take the sweet juice of grapes, and by a similar process turn it into wine.

The fresh juice of apples, barley, or grapes is very good, and will not harm any one. But when these juices are allowed to ferment, the sugar which is in them is changed into a substance called alcohol. This, the doctors tell us, is a poison.

When people drink cider, beer, wine, or spirits, the alcohol makes the drinkers giddy and light-headed, and if they take much they are unable to walk straight, and often become quite helpless. When we see people in this state, we say they are tipsy or drunk. The proper way to speak of such persons, however, is to say that they are, more or less, poisoned by the alcohol they have taken. If only a small quantity of cider, beer, wine, or spirits is taken, a person gets very little poison, and so does not show its effects; but when there is a large quantity taken, the effects of the alcohol are more noticeable.

There is, however, another danger in alcohol, even more terrible than poison. It causes an unhealthy craving in the body for more, and so those who use alcohol are often led to drink to excess. They seem to be unable to control their desire for strong drink, and they go on drinking, a little more and a little more, till at last they become drunkards, ruined in mind, body, and business.

Drinks which contain alcohol do not make people strong, there is no food substance in them, and doctors tell us that they do not add any warmth to the body. When a man is in training for a race he never drinks beer or spirits; and when men have to do any very hard work they do it easier, quicker, and better if they drink nothing but water.

What a pity it is that so much money should be spent, and so many people ruined, in drinking these liquors which do no one any good, and injure almost every one who takes them! A healthy person should never use any of these drinks. Pure water and milk are far better, for there is no alcohol in them to do you harm.

All girls and boys wish to grow up strong and healthy. Let them, therefore, be sure never to drink anything containing alcohol. The best

way to do this is to make up your mind neither to touch, taste, nor handle cider, beer, wine, nor spirits, for "at last it biteth like a serpent."

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## Evil Speaking.

Thou shalt not bear false witness against thy neighbor.— *The Bible.*

Good name, in man or woman, dear my lord,
Is the immediate jewel of their souls.— *Shakespeare.*

### Words Cannot Be Recalled.

A lady visited St. Philip Neri on one occasion, accusing herself of being a slanderer.

"Do you frequently fall into this fault?" he inquired.

"Yes, very often," replied the penitent.

"My dear child," said Philip, "your fault is great, but the mercy of God is greater. I now bid you do as follows: Go to the nearest market and purchase a chicken just killed and covered with feathers; then walk to a certain distance, plucking the bird as you go. Your walk finished, you return to me."

The woman did as directed, and returned, anxious to know the meaning of so singular an injunction.

"You have been very faithful to the first part of my orders," said Philip; "now do the second part, and you will be cured. Retrace your steps, pass through all the places you have traversed, and gather up one by one all the feathers you have scattered."

"But," said the woman, "I cast the feathers carelessly away, and the wind carried them in all directions."

"Well, my child," replied Philip, "so it is with your words of slander. Like the feathers which the wind has scattered, they have been wafted in many directions: call them back now if you can. Go, and sin no more."

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## Moral Courage.

Fear always springs from ignorance.—*R. W. Emerson.*

Fear nurses up a danger;
And resolution kills it at the birth.— *Mallet.*

### "March Straight Up to It."

I hope there are not many boys who were born to such a heritage of fear as I was. I do not mean fear in the sense of lack of physical courage, but a fear of nameless unknown things — a dread of the dark, a feeling that something awful will start out upon you from behind some door, or out of some corner, or that a clammy hand will grasp yours legs as you run up stairs in the dark.

If any such read this, they will be glad to know how I was cured, and the story I have to tell will show also the power and influence of a piece of poetry and the value of storing the mind with the right kind of reading.

It was my mother who helped me. Two of the earliest pieces of poetry she set me to learn by heart were the story of "The Fakenham Ghost" and "The Story of the Sign Post," and the conquest of my fear began in this way: I was between nine and ten years old; it was Sunday afternoon; I had been sent on a long journey from one country village to another in a solitary part of the lovely County of Kent, England. My errand was to carry some comforts to a sick friend of my parents.

It was a beautiful day, but its beauty was eclipsed for me by the knowledge that I could not get home before dark, and parts of that lonely road in the gloaming, even with some one with me, were full of terrors. To travel it in the dark, and alone, filled me with a nameless, haunting fear of something unknown.

When the day was just declining I started on my return journey. The night fell before I reached that part of the road which I most dreaded. It ran for about two miles between a sandbank on one side and one of those high hedges, so characteristic of Kentish scenery, on the other. Out of this hedge grew great gnarled and knotted oaks. In the darkness these took all sorts of shapes to my excited imagination, and, like Henry in the poem of The Sign Post:

Again in thickest darkness plung'd
I groped my way to find,
And now I thought I spied beyond
A form of horrid kind.

In deadly white it upward rose,
Of cloak and mantle bare,
And held its naked arms across
To catch me by the hair.

But I remembered the rest of the poem. I recalled that Harry,

Calling all his courage up,
Straight to the goblin went,
And eager through the dismal gloom,
His piercing eyes he bent.

I remembered also the lesson which he learned when he found that what he feared was nothing but a sign post after all

And well, thought he, one thing I've learned,
Nor soon shall I forget,
Whatever frightens me again,
To march straight up to it.

I followed the example of the hero of the little poem, and then and there began a struggle which ended in partial victory, for, of course, my fears did not vanish forever at once.

But I had learned another lesson from the story of Henry, and from many subsequent experiences, which has stood me in good stead for many long years, and that is, never to shirk a difficulty, but always to

"March straight up to it." Often one sees trouble ahead, feels he is in a tight place, and is tempted to get around it rather than to face it, thus making the difficulty all the greater in the end. How much smaller the trouble grows the nearer you approach it, and how much more easily it is overcome if you "March straight up to it!"

— CHARLES WELSH.

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## MAXIMS AND PROVERBS WORTH REMEMBERING.

A light heart lives long.
Never accuse others to excuse yourself.
Order is heaven's first law.
A place for everything, and everything in its place.
Well begun is half done.
He who does his best does well.
Good health is better than wealth.
Not failure, but low aim, is crime.
True worth is being, not seeming.
Being good is the mother of doing good.
Keep good company and you shall be of the number.
Fine manners are the mantle of fine minds.
Politeness is the outward garment of good will.
The right will come out right.
Be friendly, and you will never want friends.
Reverence the truth, love, and God.
The tongue of the just is as choice silver.
Kind words are the music of the world.
Bad manners are a species of bad morals.
What a man soweth, that shall he also reap.
It is better to suffer wrong than to do wrong.
Blessed are the pure in heart.
A person good at making excuses is seldom good for anything else.
The child is father to the man.
Live always in the presence of a true man.
The wrong will end in loss.
Charity thinketh no evil.
Strike while the iron is hot.
They that touch filth will be defiled.
Write injuries in dust; kindness in marble.
One to-day is worth two to-morrows.
Diligence is the mother of good luck.
Necessity is the mother of invention.
A good name is better than a good face.
Haste makes waste.
Birds of a feather flock together.
A rolling stone gathers no moss.

A stitch in time saves nine.
Straws show which way the wind blows.
Before honor is humility.
Familiarity breeds contempt.
A bird in the hand is worth two in the bush.
Patience is the key of content.
Be not wise in your own conceit.
Habit is ten times nature.
Pride goeth before destruction.
A hale cobbler is better than a sick king.
Deeds are greater than words.
Heaven helps those who help themselves.
A still tongue makes a wise head.
Little things please little minds.
Worth makes the man, and want of it the fellow.
Experience is a dear school.
Speak not, rather than speak ill.
Think twice before you speak.
A falsehood is like pebbles in the mouth.
Cheerful looks made every dish a feast.
The best law is the golden rule.

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## Some Words of the Wise.

All true work is sacred; for in all true work, were it but true hand-labor, there is something of divineness. Labor, wide as the earth, has its summit in heaven.— Carlyle.

Lost yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.— Horace Mann.

There is nothing in the universe that I fear, except that I shall not know all my duty, or shall fail to do it.—Mary Lyon.

Habit is a cable. We weave a thread for it each day, and it becomes so strong that we cannot break it.— Horace Mann.

Of our very faults we make ourselves a ladder, if only we tread them under our feet.— St. Augustine.

All things come round to him who will but wait.— Longfellow.

The night is darkest before the morn.— Charles Kingsley.

Good actions ennoble us, and we are sons of our own deeds.— Cervantes.

To err is human; to forgive divine.— POPE.

He that spits against the wind, spits in his own face.— ITALIAN.

Without courage there cannot be truth, and without truth there can be no other virtue.— ANON.

Look up and not down, look forward and not back, look out and not in, and lend a hand.— E. E. HALE.

I would rather be beaten in the right than succeed in the wrong.— JAMES A. GARFIELD.

I would rather be right than President.— HENRY CLAY.

It is a small thing to die, but a great thing to be depraved.— HORACE MANN.

Borrow neither time nor money of your neighbor: both are of equal value.—QUARLES.

A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form. It is the finest of the fine arts.— BACON.

Nothing is politically right that is morally wrong.— O'CONNOR.

The man without a purpose is like a ship without a rudder.— CARLYLE.

To live in hearts we leave behind us is not to die.—ANON.

A word fitly spoken is like apples of gold in pictures of silver.— PROVERBS.

Give money if thou canst; if not, give a kind and gentle word.— ANON.

They are never alone that are accompanied with noble thoughts.— SIR PHILIP SIDNEY.

Habit, if not resisted, soon becomes necessity.— ST. AUGUSTINE.

It is well to think well; it is divine to act well.—HORACE MANN.

I fear that man most who fears God least.

Love instruction; it is the bread of the mind.

Honor honorable people, respect the rights of all and do not bend the knee to anyone.

Do not hate or offend anyone, do not revenge yourself, but defend your rights and resist tyranny.

Observe and reflect, so as to know the truth.

Do not believe that he who despises other nations and desires to wage war against them is a good patriot. War is a remnant of barbarism. Fight only in defense of your own country.

Help to bring about the day when all men and all peoples shall live fraternally together in peace and prosperity.— JAPANESE MAXIMS.

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## ON MANNERS.

BY

MRS. THEODORE W. BIRNEY.
Founder of the National Congress of Mothers.

THERE is so much to be gained through the exercise of good manners that it is amazing, in a world where success is such an idol, that greater attention is not paid to training the young in this very important branch of education.

Genuine courtesy, thoughtfulness, consideration for others, are usually the result of what is termed good breeding and are most effective when practiced unconsciously or as a matter of course.

It is quite true that children are apt to reflect their parents both in principles and actions, and they acquire by example nothing so easily as good or bad manners. There are a few resolutions which parents should repeat each day, and one of them is this: "If I wish my children to be thoughtful and considerate of me and polite to others I must be thoughtful and considerate of them and polite to all with whom I come in contact." In no other phase of home life is example more potent.

In the simple matter of requests, how few people there are, comparatively, who throw any graciousness into their manner of asking favors of children. For instance, a group of women were engaged in preparations for a lawn fete for the benefit of some charity; the dress of one of them had become disarranged in her arduous efforts in decorating a booth, whereupon she turned to the woman nearest her,

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saying with a very pleasant smile: "Mrs. Blank, I'm so sorry to trouble you, but have you a pin and will you please fasten this ripped place for me?" A moment later she called out in a peremptory tone to a small boy who was having a grand time with a lot of other youngsters on an adjacent lawn, "Johnnie, come here this minute." Very reluctantly the little fellow sidled up to her, when she continued, "Go straight up to the house and get that ball of twine on my writing desk. Now, don't dilly-dally; I need it right away."

"But, mamma," Johnnie protested, "it's so far to the house, and I've been six times already this morning, can't you wait until we come back from lunch?"

"Certainly not; go this instant, or I will tell your father not to take you to the football game on Saturday."

Another mother, on a similar occasion: "Henry, dear, mamma is so sorry to take you away from your game, you seem to be having such a nice time, but I cannot hang these beautiful Japanese lanterns until I have more twine. Will you please help us out?" adding with a smile, "Let me see; there are twelve lanterns and only this tiny scrap of string."

Off went Harry at a run to do his mother's bidding, and if his childish mind could have expressed in words what he felt it would have been something after this fashion: "I'm a great boy to help people; my mother tells me all the time she does not know what she would do without me. She's so sweet, I don't care if I have been to the house six times; those lanterns have to be hung, and I'm the fellow to get the string." This is no self-glorification; he is simply expanding under the influence of recognition and affection; he is glowing with the joy of service; he is but feeling as we all do in an atmosphere of appreciation. Contrast his state of mind with that of Johnnie, who performed his errand with rebellion in his heart and heaviness in his footsteps.

It is the hundred and one small courtesies that add to daily life its sweetness and charm. It is not enough to be merely polite; children should see graciousness as well in the manners of those about them. To the mother who realizes that her home is lacking in this essential I would say: Do not be discouraged; begin to-day, and try the effect of extreme courtesy in your own conduct. If there are members in the household older than yourself, make your consideration toward them so marked that it cannot fail to impress the children. Always offer them the most comfortable chair in the room; ask them if the light is agreeable, etc., etc. If you have been negligent in such matters, you will have to overdo in the beginning in order quickly to establish a standard for the children.

An easy and effective method of teaching children good manners is for mamma to play with them; sometimes they are all little girls, and mamma, of course, without being priggish, tries to be just such a little girl as she would like her little girls to be. Sometimes they are all

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PORTRAIT GROUP No. 1

1. Joseph Nelson Larned
   (See "Gentlemen and Gentlewomen.")
2. Mrs. Charlotte Perkins (Stetson) Gilman
   (See "Teachable Ethics.")
3. Mrs. Theodore W. Birney
   (See "On Manners.")
4. Wm. Byron Forbush
   (See "Making a Life.")

ladies, and the little girls in long skirts visit back and forth with mamma, lunch with her, have afternoon tea and thus acquire niceties of speech and manner which could hardly be given through precept.

The first requisite of good manners is self-forgetfulness. I have seen people whose social opportunities had been extremely limited, appear to better advantage than those who had been accustomed to the usages of polite society all their lives, simply because they had no desire to outshine or impress other people, were good listeners and observant enough not to commit a breach of manners.

Politeness in the home should be a matter of course, and equally a matter of course, should be appreciation. A pleasant sense of obligation should pervade all the household. If Kate has taken a little of her allowance to purchase flowers for the dining table or sitting-room, it is well for mamma to say before all the family: "Kate, your flowers are beautiful; it is very sweet of you to give all of us the benefit of some of your pin money." This will bring a little glow of satisfaction to Kate's heart and will be suggestive to the other children.

I recently heard a party of six or seven women commenting on the lack of manners among children. It was the experience of each that their friendly salutations to the children of their acquaintance were either ignored entirely or received but scant recognition. One woman said: "I try to be charitable in my judgments of all children, but I must confess there are some who rather repel than attract me. Many appear so indifferent that my heart always goes out to two little girls whom I frequently meet and who always give me a smile and bright greeting."

It is usually a lack of training that makes children habitually negligent in this direction, though we must always bear with the shy, timid child or the dreamy, absent-minded one, whose thoughts may be far away even while she looks at you.

The shy and self-conscious child is at a serious disadvantage, for he is often too timid to do the thing he knows is proper. Such a child should be frequently praised, and opportunities afforded him to express himself in play and word and action.

One mother secured immediate and happy results in several directions by losing no chance to praise judiciously the manners of those about her. For example, she said to the children:

"Whom do you think I met this morning? Little Thelma D——, and what a dear little girl she is; she always gives me such a pleasant smile and bow, I really enjoy meeting her. I hope you always speak to mamma's friends as pleasantly as she does to me." It is quite true that grown people are very often remiss in the matter of speaking to children. I once heard an old gentleman express enthusiastic admiration for a friend of mine, closing his remarks by saying, "Even when she was a little girl she never passed me on the street without a pleasant bow." When I told my friend of this she laughed heartily and said her reward had come after many years; she said her bows were received

with such indifference that at first it required some courage to continue them. After a time, however, it became such a matter of course to her to bow pleasantly to him that she never stopped to consider his manner of response.

This is the great secret of the best manners. It is the being polite as a matter of course; nowhere does habit stand one in better stead.

Almost all affectation, save that which has its origin in a species of nervousness, arises from a desire to impress people in one way or another, and children should be carefully guarded against this demoralizing tendency. It is one thing to desire the approval and affection of those about us; it is quite another to assume various affected poses in an effort to obtain them.

When children are urged to be polite and thoughtful, the primary motive should be the simple one — because it is right; secondly, because it makes others happy and comfortable as well as themselves, and lastly, because only through the exercise of true courtesy can they win love and friendship. . . .

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## GOOD BREEDING.

BY

AMY ELIZA TANNER.
Professor of Philosophy in Wilson College, Chambersburg, Pa.

THE struggle between right and wrong occurs in most of us because our feelings are opposed to our duty or our reason, and it could be in large part transferred to a wider sphere, if we had been properly trained in small matters.

It is pitiable to find a child of ten or eleven years constantly disciplined for slight discourtesies, for indiscriminate eating at meals and between meals, and for cruelty to weak things. His moral struggles at this age should come in the resistance of temptation to active wrongdoing. Such a condition is usually the fault of the parent, who neglected these matters when the child was little. From the very beginning of life, only courteous tones, gestures, and acts should surround the child, and be expected of him, as a matter of course. Good breeding, which includes all the lesser moralities, should be so habitual as to be unconscious. Then a child can turn his attention entirely to the more serious moral questions that each of us must some time decide.

In the decision of these questions, a child's greatest safeguard, especially between ten and eighteen years of age, lies in close friendship

From "The Child, his thinking, feeling, doing." Copyright Rand, McNally & Co. By permission.

with some older person, parent, teacher or friend. Such a friendship brings about naturally the free discussion of serious moral problems and allows a child to receive with an open mind the opinions of his elders. Both for the prevention and the correction of evil tendencies such a relation is of the greatest value. Parents should, therefore, make every effort to retain the confidence of their children, and teachers should consider the securing of that confidence as important as their class teachings.

The influence of good books, music, and pictures must not be omitted, although probably they have not as much influence upon most of us as our friendships. All these means, it must be understood, are but subsidiary to the great end of developing high ideals and noble ambitions in the child by precept and example. A morality that is merely habitual is better than none, but is only the basis of a morality that is shaped and modeled by the power of a living, glorious devotion to the highest aims. The parent or the teacher who can by any means inspire a child with a love of the good, the beautiful, and the true, with the ability to see them in the lives about him, and with a willingness to sacrifice himself for their attainment in however humble a form, has done the utmost that one human being can do for another.

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## TEACHABLE ETHICS.

BY

MRS. CHARLOTTE PERKINS (STETSON) GILMAN.

Mrs. Gilman is a well-known writer and lecturer on ethics, economics, and sociology, and has specially identified herself with the labor question and the advance of women.

NEW truth is seen by new brains. As the organ we think with grows from age to age, we are able to think farther and deeper; but, if the growing brain is especially injured in any one department in early youth, it will not grow as fast in that one line. As a general rule — a rule with rare exceptions — we do thus injure the baby brain in the line of ethical thought and action. In other sciences we teach what we know, when we teach at all, and practice fairly; but, in teaching a child ethics, we do not give even what we have of knowledge, and our practice with him and the practice we demand from him are not at all in accordance with our true views.

One glaring instance is the habit of lying to children. A woman who would not lie to a grown friend will lie freely to her own child.

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A man who would not be unjust to his brother or a stranger will be unjust to his little son. The common courtesy given any adult is not given to the child. That delicate consideration for another's feelings, which is part of our common practice among friends, is lacking in our dealings with children. From the treatment they receive, children cannot learn any rational and consistent scheme of ethics. Their healthy little brains make early inference from the conduct of their elders, and incite behavior on the same plan; but they speedily find that these are poor rules, for they do not work both ways. The conduct we seek to enforce from them does not accord with our conduct, nor form any consistent whole by itself. It is not based on any simple group of principles which a child can understand, but rests very largely on the personal equation and the minor variations of circumstance.

Take lying again as an instance. 1. We lie to the child. He discovers it. No evil is apparently resultant. 2. He accuses us of it, and we punish him for impertinence. 3. He lies to us, and meets severe penalties. 4. We accuse him of it, rightly or wrongly, and are not punished for impertinence. 5. He observes us lie to the visitor in the way of politeness with no evil result. 6. He lies to the visitor less skilfully, and is again made to suffer. 7. He lies to his more ignorant juniors, and nothing happens. 8. Meanwhile, if he receives any definite ethical instruction on the subject, he is probably told that God hates a liar, that to lie is a sin.

The elastic human brain can and does accommodate itself to this confusion, and grows up to repeat complacently the whole performance without any consciousness of inconsistency; but progress in ethics is hardly to be looked for under such conditions. It is pathetic to see this waste of power in each generation. We are born with the gentler and kinder impulses bred by long social interrelation. We have ever broader and subtler brains; but our good impulses are checked, twisted, tangled, weighed down with many artificial restrictions, and our restless questionings and suggestions are snubbed or neglected. A child is temptingly open to instruction in ethics. His primitive mental attitude recognizes the importance of the main principles as strongly as the early savage did. His simple and guarded life makes it easy for us to supply profuse and continuous illustrations of the working of these principles and his strong, keen feelings enable us to impress with lasting power the relative rightness and wrongness of different lines of action.

Yet this beautiful opportunity is not only neglected, but the fresh mind and its eager powers are blurred, confused, discouraged, by our senseless treatment. Our lack of knowledge does not excuse it. Our lingering religious restriction does not excuse it. We know something of ethics, and practice something, but treat the child as if he were a lower instead of a higher being. Surely, we can reduce our ethical knowledge into some simple and teachable shape, and take the same pains to teach this noblest, this most indispensable of sciences that we take to teach music or dancing. Physics is the science of molecular

relation — how things work in relation to other things. Ethics is the science of social relation — how people work in relation to other people. To the individual there is no ethics but of self-development and reproduction. The lonely animal's behavior goes no farther. But gregarious animals have to relate their behavior to one another — a more complex problem; and in our intricate co-relation there is so wide a field of inter-relative behavior that its working principles and laws form a science.

However complex our ultimate acts, they are open to classification, and resolve themselves into certain general principles which long since were recognized and named. Liberty, justice, love — we all know these and others, and can promptly square a given act by some familiar principle. The sense of justice develops very early, and may be used as a basis for a large range of conduct. "To play fair" can be early taught. "That isn't fair!" is one of a child's earliest perceptions. "When I want to go somewhere, you say I'm too little; and, when I cry, you say I'm too big! It isn't fair!" protests the child.

In training a child in the preception and practice of justice, we should always remember that the standard must suit the child's mind, not ours. What to our longer, wider sweep of vision seems quite just, to him may seem bitterly unjust; and, if we punish a child in a way that seems to him unjust, he is unjustly punished. So the instructor in ethics must have an extended knowledge of the child's point of view — that of children in general and of the child being instructed in particular, and the illustrations measured accordingly. It ought to be unnecessary to remark that no more passion should be used in teaching ethics than in teaching arithmetic. The child will make mistakes, of course. We know that beforehand, and can largely provide for them. It is for us to arrange his successive problems so that they are not too rapid or too difficult, and to be no more impatient or displeased at a natural slip in this line of development than in any other.

Unhappily, it is just here that we almost always err. The child's slowly accumulating perceptions and increasing accuracy of expression are not only confused by our erroneous teaching, but greatly shocked and jarred by our manner, our evident excitement in cases of conduct which we call "matters of right and wrong." All conduct is right or wrong. A difference in praise or blame belongs to relative excellence of intention or of performance; but the formation of a delicate and accurate conscience is sadly interfered with by our violent feelings. It is this which renders ethical action so sensitive and morbid. Where in other lines we act calmly, according to our knowledge, or, if we err, calmly rectify the error, in ethics we are nervous, vacillating, unduly elated or depressed, because our early teachings in this field were so overweighted with intense feeling.

Self-control is one of the first essentials in the practice of ethics — which is to say, in living. Self-control can be taught a child by gently graduated exercises, so that he shall come calmly into his first kingdom, and exercise this normal human power without self-consciousness. We

do nothing actively to develop this power. We simply punish the lack of it when that lack happens to be disagreeable to us. A child who has "tantrums," for instance — those helpless, prostrate passions of screaming and kicking — is treated variously during the attack; but nothing is done during the placid interval to cultivate the desired power of control. Self-control is involved in all conscious acts. Therefore, it should not be hard to so arrange and relate those acts as to steadily develop the habit.

Games in varying degree require further exertion of self-control, and games are the child's daily lessons. The natural ethical sense of humanity is strongly and early shown in our games. It is a joy to us to learn "the rules" and play according to them, or to a maturer student to grasp the principles and work them out; and our quick condemnation of the poor player or the careless player, and our rage at him who "does not play fair," show how naturally we incline to right conduct. Life is a large game, with so many rules that it is very hard to learn by them; but its principles can be taught to the youngest. When we rightly understand those principles, we can leave off many arbitrary rules, and greatly simplify the game. The recognition of the rights of others is justice, and comes easily to the child. The generosity which goes beyond justice is also natural to the child in some degree, and open to easy culture. It should, however, always rest on its natural precursor, justice; and the child be led on to generosity gradually, and by the visible example of the higher pleasure involved.

To divide the fruit evenly is the first step. To show that you enjoy giving up your share, that you take pleasure in his pleasure, and then, when this act is imitated, to show such delight and gratitude as shall make the baby mind feel your satisfaction — that is a slow but simple process. We usually neglect the foundation of justice, and then find it hard to teach loving-kindness to the young mind. Demands on the child's personal surrender and generosity should be made very gradually, and always with a clearly visible cause. Where any dawning faculty is overstrained in youth, it is hard and slow to re-establish the growth.

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## A NOBLE LIFE.

BY

JOHANN WOLFGANG VON GOETHE.

Translated by Mrs. T. H. Huxley.

"Wouldst shape a noble life? Then cast
No backward glances towards the past;
And though somewhat be lost and gone,
Yet do thou act as one new-born.
What each day needs, that shalt thou ask;
Each day will set its proper task.
Give others' work just share of praise;
Not of thine own the merits raise,
Beware no fellow man thou hate:
And so in God's hand leave thy fate."

# THE MEANING OF MANNERS AND GOOD BREEDING.

BY

MRS. JOHN G. (MARY ELIZABETH) BLAKE.

Mrs. Blake has contributed for many years to the leading magazines, and her pen has always been employed in helping to make better boys and girls and better men and women. Her poetry has gained for her an international reputation, and her books of travel are vivid and picturesque.

PROBABLY no boy or girl has ever reached maturity without more or less revolt against the authority of elders, especially when it concerns that vague something known as Good Breeding, with its rules and regulations depriving one of so many innocent pleasures. Why should one be forced to keep his elbows off the table when they so readily rest upon it; or wait until a speaker finishes, before breaking in with a better suggestion; or give up a comfortable seat and interesting book when an older person enters the room? Why should such minor matters as cleanliness, or a cheerful face, or a yielding of the best place to another be demanded, when it is so much simpler to go comfortably dirty, to growl out one's anger, or to push directly in front? Or wherefore take the trouble to hunt for what somebody else has lost, to offer the largest piece of cake and the finest apple, to give up the first reading of the new magazine? What does one get in return except, perhaps, the mocking laughter of comrades, or the indifference of those he has been trying to please. What good is it, always to do the hardest thing, and then to have only one's labor for one's pains?

In the golden time of childhood this is apt to be one of the clouds in an otherwise bright horizon. There is so much of manners and deportment; there is so often, "You must!" or "You must not!" guarding the doors of apparently rightful adventure, that a spirit of rebellion is aroused. Only for a certain sense of justice in the youthful mind — for which it is not often given credit — the situation would be lost. But it feels, without knowing why, that a subject so much insisted on must be important, and it submits. As youth advances it is easier to understand the situation. For a very young person can see in his own case the difference between the stranger whose quiet voice greets him courteously, whose ease of manners puts him also at ease, and who lends an appearance of interest to him and his affairs and the other stranger who frankly ignores all these. It is not possible to resist the charm of that sympathetic attention which is characteristic of what we call the gentleman or gentlewoman. It is easy then to transfer his feelings to others, and recognize what the sweetness and

kindliness of habitual courtesy adds to daily life. And comprehending what pleasure a bright face, a kindly gesture or a swift impulse of helpfulness awakens in the minds of one's associates, he understands the emphasis laid upon their acquirement and no longer regards them as trivial.

A little farther on, when he realizes that instead of being senseless conventions, most good manners are but the outer forms by which real respect, sympathy, and unselfishness assert themselves, he will know that the cultivation of such attributes is worth much more trouble than he has ever given it. For it makes a title of nobility the world over and no circumstance of creed, or position, can keep him from winning it.

Some upright natures, by reason of their very sincerity, are repelled by a dread of affectation from adopting habits which have not been natural to them. But when one stops to reflect how many acts and expressions have been adopted by society, outside their literal sense, to make intercourse easier between mankind, even the most violently conscientious scruples must be appeased. It is like the "My Dear Sir" at the opening of a letter, or the "Sincerely Yours" at its close. The letter may neither be addressed to, or written by a real friend, but custom has, so to speak, decreed the forms, and they are taken without violating truth. So in the other accepted usages, only a certain slight knowledge of ordinary rules is taken for granted in repeating them. And very often it will be found that they have no less honesty or more pretence than the brutal disregard for other persons' feelings which is hidden sometimes under the title of "frankness," but which is as vulgar and coarse as a knock-down blow in conducting an argument.

The young man who elevates and refines his nature by considering noble aims and high ideals, will learn that good breeding springs from within, and he is apt to make few mistakes as to good manners. He will never need to read the columns of the Sunday paper to find whether or no he should assist a woman, or offer his place to age and misfortune, or give up the end seat of a car rather than force others to stumble over him. As to which fork he is to use first at a formal dinner, or whether he will eat asparagus from his fingers, good sense — which is also a large part of good breeding, will teach him by the use of his eyes, if he knows no other ruling. The simplest and most obvious method is usually the most correct.

Nor will the young woman of thoughtful habits, who looks for the best in those about her, and tries to return it, need to be told that not all the spurious etiquette in the world can make vanity, pretentions, a foul tongue, or an unkind judgment, anything but vulgarity.

At its best, good breeding has the same traits everywhere. Generosity distinguishes it, and leniency toward weakness; dignity and self respect regarding one's own position, and kindliness in judging that of others. Sir Philip Sydney, offering to the dying soldier the cup of cold water that was to quench his own mortal thirst, and Napoleon yielding the narrow path to the burdened washerwoman both showed their right to

be considered gentlemen, although one descended from generations of nobility, and the other was son of a Corsican peasant. The final test to apply to its genuineness is whether it springs from the old command of Christ "—— and thou shalt love thy neighbor as thyself."

At its best again, it is the flower and perfume of moral loveliness. It adds a grace to life that is like virtue. Indeed it is virtue, for it is a development of gentleness, self-denial, and brotherly feeling. Its substitute, of fashionable etiquette, may sometimes deceive and be taken for the original, as a whiff from a chemist's bottle on the sidewalk of a city street, may counterfeit the violet or the rose. But its falseness is soon detected. The genuine quality is so beautiful an addition to character, that it merits the most careful and lovingest training. For once well rooted it withstands all the changes of time and of fortune.

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# MANNER AND ONE'S PERSONALITY.

BY

CALVIN DILL WILSON, D. D.

Dr. Calvin D. Wilson is a Presbyterian clergyman who has written some acceptable books for youth, such as "The Story of the Cid" and "The Story of Don Quixote." He also contributes to the magazines and newspapers.

THE writer once sat in the breakfast-room of a village hotel, where there were but half-a-dozen people at the tables, so that whatever took place was readily observed. From the door next the bar-room presently drifted in a wisp or wraith of a man, accompanied by a whiff of alcohol. As soon as he entered, an angry look indicated that he had recognized at the tables one or more persons with whom he was out of joint. A snarl curled the right side of his mouth; his right hand and right leg jerked; his nerves were evidently in a bad way; he slid to the farthest tables from the objects of his dislike, slipped into a chair, and bent over a newspaper, attempting an expression of disdain. Our curiosity was awakened and we noted the situation. He had effeminate hands, a small head, and an untrimmed mustache one-fourth as large as his small face; the face was almost ghastly in color and emaciation; the whole picture was one of weakness, with a general look of commonness, and without a trace of distinction. We observed several persons smile, and when those who appeared to be the objects of his dislike walked past him he pretended to be deeply absorbed. It was evident that this frail, insignificant man was trying to "cut" someone. We smiled at the pitiful spectacle, and mentally commented on how impossible it is for disdain to be otherwise

From "Making the Most of Ourselves." Copyright by A. C. McClurg & Co., Chicago. By permission.

than absurd, unless accompanied by impressiveness of physique, or facial strength, or great vitality and nervous force.

There came to the door, once upon a time a Syrian, who was clad in the flowing robes of his country; he was of vast bulk, with a really great face in size, feature, and expression; he had large, glowing, dark eyes; his bearing had the ease, grandeur and dignity that we are accustomed to associate, in our imaginations, with Arab sheiks; he was entirely graceful; he was finely molded in every limb; his voice was deep and flowing as a river; he had what, for us, would be excess of manner, but it suited his physique perfectly; altogether he was the most impressive human being we ever saw. Now, a physique like that could back up disdain without being absurd; but a nervous wreck or a manikin makes himself ridiculous by attempting the grand manner.

We knew a German woman who had been educated in Paris in the forties, during the reign of Louis Philippe and while Napoleon-worship was still in the air. She was very large, but admirably proportioned, with a most expressive face and a great deal of dramatic power in conversation. She was above seventy years of age, but in perfect health and vigor. She used to tell of Napoleon's soldiers, and she told the tales she had heard from them of the great Emperor, and of his battles. She would reproduce Napoleon's words and actions as she had learned of them from his worshippers; with her stature, expressive face, and voice, and natural dramatic power, she could make scenes and people live and move before one with great vividness. One of less soul-power, less physique, less natural style, could never have compelled one to see Napoleon and hear him talk.

Manner! It must be proportioned to the whole personality. The unimpressive in appearance must be content with less weighty manner within their scope; they may have grace, charm, brightness, geniality, winningness, and many other attractions; but impressiveness, in any full sense, goes only with bulk. A very small person may by brightness, quickness, charm, win more attention in a drawing-room or at a dinner-table than impressive folk, but it must be done in a different way, and cannot be in the grand mode.

Manner, in addition to being proportioned to the physique, should have the element of naturalness, or of the art that is so perfect as to conceal art. If one is by temperament over quick in movement it may be well to modify this haste, but it will never do for a small, nervous person to model himself after a person who is built for slowness. Repose of manner may be carried to excess; certain physiques are not suited for it at all — they become simply inanimate. There is a happy medium between the manner of over repose and fidgeting, nervous movements. Manner has its roots in the physique and its conditions, and in the supply, small or great, of nervous force; but it also runs back into the mind and heart. The bearing that is not in accord with the thoughts is sure to betray itself more or less as insincere by small signs that are legible to keen observers.

The first thing then, in the cultivation of a really good manner is to have the mind occupied with right, just, and kindly thoughts, and to have these emotionalized in the heart; the kindly or noble impulse is then to be worked out into the exterior man. Thoughts that suffuse the brain and heart with kindliness are sure to show themselves to some degree in the outward man; a bitter, cynical mood will reveal itself. A colorless manner, over reposeful, languid, is sometimes mistaken for the mode of high breeding; but, in fact, people who are sure of themselves intellectually and socially are apt to have a more animated style. * * *

There is not only in America, but also in Europe, in these latter days a democratic relaxation of the stiff manners of courts. Only in overstrained fiction are people always precisians. Kings and princes nowadays are reported to act much like other men. The judge no longer finds it necessary to talk always *ex cathedra*. The clergy no longer find it advisable to have a manner of unnatural solemnity; people nowadays recognize them as earnest men, who cultivate the higher life, but do not expect from them solemnity at all times. Nor do society folk find it needful to follow an artificially correct manner in order to exhibit their social polish.

There are certain absurdities of manner to be guarded against. Metternich, the trained Austrian diplomat, said that when he first entered the presence of Napoleon the Emperor overdid the effort to impress him: he stood more widelegged than suited his stature; he assumed a pose; or at least these things seemed to be so, to one used to the ease of men and women born to courtliness. Napoleon's natural manner was powerful enough without any straining, and it was not his custom to be artificial, though he may have fallen into a false manner in his desire to impress Metternich. Byron had a keener sense of such matters, and Lady Blessington pictured him as flippant rather than hero-like. This was to his credit, from our modern point of view. One had better run the risk of being unimpressive than that of being unnatural. One should avoid all appearance, and reality also, of arrogance; conceit and an air of superiority offend, make enemies, and convince no one. A man is simply foolish who goes about with the thought uppermost that he is better than other people; one feels like slapping such a man on the back and calling him by a diminutive to startle him from his folly.

Really great persons are the most natural and simple in manner. Snobs, prigs, upstarts, pretenders, are likely to be the most careful of their dignity. Do not be self-conscious. Remember you are very much like other people; if you have defects, most other persons have them also, though they may be of a different kind. Byron was morbidly sensitive about his lame foot; but Scott seems to have rarely given thought to his own limp, though he, too, like Jacob, halted. Scott strode cheerily over Scotland, sane, happy, absorbed in creating anew the world of the Middle Ages.

Do not be over-sensitive; be at ease in all companies, keep heart and

mind full of kindness, and be natural. There died some time ago in an Ohio town a business man who was identified with large financial interests, and was one of the directors of a large national trust. He was the heaviest employer of labor in his town. He was large of body and head, with a face of uncommon strength, and in a crowd of ten thousand men he would have been picked out as leader. He was one of the most approachable, democratic men in his community, and died mourned by his employees and multitudes of other men. This was due largely to the fact that his manner was natural, simple, kindly. He was powerful enough in his personality to dispense with affectations, pretense, icy manner, and stony stare. It is the weaklings who need these. Grant, Lincoln, and our other great men of the past and present, have been and are natural in deportment.

To avoid the manner that is uncouth, abrupt, repellent, boorish, arrogant; to have the manner that is winning, genial, graceful, warm, cordial, happy, is to take a long step toward getting on in the world. "His manner flung graces o'er him like a banner."

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## THE GENTLEMAN.

BY

EDWIN MILTON FAIRCHILD.
Lecturer for The Moral Education Board.

Mr. Fairchild's lectures to boys, given under the auspices of this Board, which consists of a number of leading men and women all over the country, mark a new departure in teaching morals and manners. By means of photographs of incidents in real life, as those which illustrate this article, such subjects as the Ethics of Sport, of Fighting, etc., are explained, and concrete examples are shown which are not only vastly appreciated by the boys, but create impressions of the right and wrong of the matter such as no mere talking to could convey.

I WAS walking on the street when I came across two boys having a hot dispute. One was two years the elder, and both were about twelve years old. It sounded as if they would fall to fighting. "What's the matter here?" I asked. The elder boy explained, "I gave him two pennies to get some hoky poky (small papers of ice-cream), and he bought them across the street, but on the way back he ate his up and sucked the end off mine." Having justified himself for being angry, he turned to his companion, and continued, "You never did have manners anyway." The younger boy had lost a friend, and this tale will be told on him for many a day. Good manners count among boys, but they count still more among men.

In personal conversation among men one will sometimes hear some one pass the remark, in a quiet and disappointed tone, "So and so is

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## THE GENTLEMAN

E. MILTON FAIRCHILD, Lecturer for the Moral Education Board

1. "A gentleman is slow to take offense."
2. "The boy, the cabby, and the man inside can all be gentlemen."
3. "Can you bow to them as becomes a gentleman?"
4. "A milk-woman deserves your courteous treatment."
5. "Dressed to suit his job, and a gentleman in manners."

a bright enough fellow, but he is not a gentleman." A man dislikes very much to have this said of him. It hurts his pride. It hurts his prospects in business and in society. In the great majority of cases the men who have prominent places of responsibility in business and in professions are gentlemen. Being a gentleman is a qualification for the best places in the world. Learn as quickly as you can to be a gentleman. You can do this by watching those you know are gentlemen. Hold in mind that you are striving for both the spirit and the manners of a gentleman.

Anybody's son can grow up a gentleman. Family and fine clothes do not make a man a gentleman, nor prevent his being one. Remember the difference between a gentleman and a snob. A snob has gentlemanly manners on occasion. But he sneers at others as beneath him. He is no more a gentleman than a scarecrow with a broom is a live hunter, because he lacks the spirit of a gentleman. A gentleman in spirit without his manners is much to be preferred to a man of mere manners, glossing over a coarse, cruel, selfish spirit. Only those who combine both the spirit and the manners of a gentleman are gentlemen in the men's world.

Sometimes a bully of a man will claim that all are snobs who do not make him welcome at their homes as social equals. To be a gentleman a man need not invite a coarse, ignorant, ill-mannered and uninteresting bully to his dinner-table. But if the same poor bully break a leg by mischance on the street, the gentleman will do his utmost to make him comfortable with kindliness of heart. And yet this kindliness does not by necessity include the favor of intimate friendship. Friendship has to be won man from man on the ground of congeniality. If a gentleman does not like you personally, he need not act as if he were your special friend, but he must treat you well. He treats everybody well.

If a gentleman finds a plumber repairing his kitchen drain, he is genial and cordial to the plumber. He says something to show he cares the plumber is alive and trying to do a good job. If the plumber does a poor job, his boss will likely hear complaint. The gentleman knows his own rights to protect them, of course. But he will do the plumber justice. A boor can provoke his indignation, but he cannot anger him into doing mean, small acts, for spite and in revenge. He will make his complaint against the plumber in a way to show true kindliness of heart. This kindliness of heart makes it possible for any honest boy to get on well with any gentleman. He believes in a boy's rights. There is nothing within reason he would not do to accommodate a boy. He wants to put a boy at his ease, is interested in a boy's ideas, and friendly in his remarks.

Any boy can determine in his heart to be a gentleman. He can exercise self-control to suppress the boor and bully in himself, and force upon himself a courteous regard for others rights. The little fellow who bought ice-cream for both with his companion's money,

should have forced himself to bring back all the "hoky poky" untasted. His chum would have divided with him as a reward for doing the errand, and they could have eaten it together as good friends. This conduct in this case would have been right.

But doing the right thing is not the whole of gentlemanly conduct. The way you do things makes you a perfect gentleman, or shows your lack of manners.

Can you lift your hat and bow in just a little different way, to your mother's friends, your teacher, your girl friends, and then to a gentleman you know upon the street? The older people need respect, the ladies have a more elaborate bow than men, and to girls, of course, a boy will bow cordially. A teacher deserves respect and comradeship. No senseless yanking of one's cap will do at all in any case.

If you have an engagement, and are hindered from keeping it, can you explain and beg for pardon, choosing words that are appropriate and leave no feeling of neglect, to wound your friend?

A gentleman can talk of serious matters without getting into loud and angry-voiced disputes. If you favor some opinion he considers totally unreasonable, he does not insinuate by word and scowl that he considers you a fool. Unless the occasion justifies, he does not even force an argument. And if the time is ripe for argument, he takes you courteously into consideration of the facts and principles on which he bases his adverse opinion. He may not win you over, but he holds himself in friendly attitude of mind in spite of failure to convince.

And there has to be a certain fitness of one's clothing for the perfect gentleman. A gentleman will harmonize his clothing to himself, for comfort, convenience, health, and expression of himself. The gentleman conforms to style so far as necessary to avoid attracting too much attention in the crowd, but within his range of choice he wears what suits his body and his mind, and gives himself appropriate effect according to his occupation and his standing as a man. All this external setting and this mode of treating others seem to give a certain force and dignity and poise to gentlemen which other men are quick to recognize.

These fine distinctions in one's treatment of the different circumstances of one's life become in time no bother, but matters of pure instinct. At first one has to think and study out and force one's self to do the things that seem most gentlemanly.

The perfect gentleman is mature in his social duties, and his manners have a grace and confidence, combined with modesty, a young man cannot quite attain. Only those who strive with patience and intelligence can approach this great ideal. A boy may begin to practice the gentlemanly mode of life, and in the end attain this great ideal, or something near it. The reward is pleasure and satisfaction in one's self, also higher standing among men, and friends of life-long loyalty, who never waver in their confidence.

There is an exquisite pleasure to an older gentleman in friendship

with a boy who cares about the manners and the spirit of a gentleman. Any gentleman respects a boy who troubles himself to fulfill these courtesies of life. The men's world admires a gentleman, and those who are his friends hold him in warm regard.

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## PROFANE AND VULGAR SPEECH.

BY

CALVIN DILL WILSON, D. D.

AUTHOR OF "THE STORY OF THE CID," ETC.

THERE is no surer index of disposition and mental condition than language; find a civilized people, and you may be sure they will have a civilized language. It is so with individuals; the words used, and the structure of sentences, indicate infallibly the fineness or grossness, the aesthetic development or the want of it, the clearness or dullness of the intellect, the breeding, the associations — in short, the history of the person, and his moral and intellectual status.

It is not uncommon that the force and value of words is forgotten, or overlooked; people forget that "words are things," are forces and influences, and cannot fail to be such, however lightly they may be used. I have in mind a man whom I knew years ago, one of great excellence and dignity of character, who told me that he had been a profane swearer, but had read an article condemning the practice, which gave such good and significant reasons for the disuse of such language that from that time on he utterly gave up the habit of swearing. He was an open-minded man who had not before realized the offensiveness of his habit. There is much to be said against profanity, and nothing at all in its favor that has any weight or reasonableness; yet one can scarcely pass along the streets without being jarred upon by grating and coarse language.

Profanity is an abuse of speech. It is a nuisance and a pest, just as vile odors are an offense to the nostrils or an ugly sight to the eyes. It jars upon and offends all right-minded people, and we have no more reason to be forced to tolerate it than to tolerate unwholesome conditions that need the attention of the board of health.

Another count against profanity is also an aesthetic one, and that is its insufferable monotone. The people of the Middle Ages, who swore at all, used a great variety of oaths, and some of these were resonant and ringing phrases. But modern cursing is absolutely destitute of

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picturesqueness; it is made up of brutal blasphemies, jerky phrases, meaningless exclamations, or vulgarisms; and the people in the English-speaking world who swear at all nearly all swear in the same monotonous way, using no originality or deviation from the set phrases. All culture tends to variety in the use of words. The employment of the same set of ugly and repulsive words in the form of oaths, day after day, and week after week, is a sign of a mind that moves in ruts. It is the monotone of speech, and is a symptom of bad mental condition.

Oaths are sometimes called "strong language;" whereas, if we consider the matter, we see that they are essentially weak language, as all set phrases are. Our great English tongue has multitudes of words, in good usage, that flash and burn and thunder, and the strength of speech is in the use of these. Who ever knew a master of language to swear? Such men can marshal forceful words, and pile phrases upon each other sufficiently to express all emotions, without resorting to the petty trick of profanity. To realize the weakening effect of oaths one can experiment by taking passages of literature that are celebrated for their power, and change them by introducing oaths; and if he has any sense of the value of words he will feel that he has spoiled the passages. For instance, Lear's words during the storm on the heath are generally held to form one of the very strongest passages ever written. Note them:

"Blow winds, and crack your cheeks! Rage! Blow!
You cataracts and hurricanes, spout
Till you have drenched our steeples, drowned the cocks!
You sulphurous and thought-executing fires,
Vaunt-couriers to oak-cleaving thunder-bolts,
Singe my white head! And thou, all-shaking thunder,
Smite flat the thick rotundity o' the world."

Or take an instance from Byron, part of the curse of Eve on the murderer Cain:

"Hence, fratricide! Henceforth that word is Cain,
Through all the coming myriads of mankind,
Who shall abhor thee, though thou wert their sire.
May the grass wither from thy feet! the woods
Deny thee shelter! earth a home! the dust
A grave! the sun his light! and heaven her God!"

These quotations represent two great literary masters at the very acme of their strength of expression; nothing more crushing in force can be imagined than these two passages. There is not an oath in them and anyone who has the feeling for style recognizes that an oath would weaken the whole. Yet sometimes it is thought that the strained effects of oaths, with their false appearance of strength, add force to language.

On the contrary, there is not a passage in the great literary masters where the use of oaths is resorted to, to increase the force of the expression.

It is sometimes said that oaths afford a vent for strong feelings, and that they are thus justified. On the other hand, there is nothing that more tends to create bad feeling in the swearer and his auditors. Grant noted this as a point against profanity; he said the swearing man always got angrier the more he swore. Oaths are but fuel to the fire.

Oaths are always and everywhere in bad taste; and bad taste is bad breeding. It is, I believe, an accepted axiom, that gentlemen never swear; it is not my function here to decide who are and who are not gentlemen, but I fancy that if any gentleman should swear he would quit when he had reflected on the matter. Possibly one may be a gentleman essentially, and yet have grave defects; but it is the spirit of gentlemanliness to master evil when it is known to be evil.

Oaths are an offense to those who do not swear. Thoughtfulness for the comfort and happiness of others ought to move the profane to cease a practice that gives pain to those around them. All these considerations are apart from the right and wrong of the matter. There is a right use of speech and a wrong one; and curses, coarse phrases, and irreverent uses of the Divine name are indisputably on the wrong side of things. The profane man becomes a source of contagion and degradation and offense. And, most of all, we have the high reason that we are Divinely commanded, "Swear not at all."

The second part of our subject deals with vulgarity of speech, which includes vulgar words, vulgar jests, and vulgar stories. Once when a man began a coarse story in the presence of General Grant, that soldier took him by the collar and threw him out of the tent. It may not always be possible to resort to such means, nor advisable to do so, in order to restrain the foul-mouthed; but dead silence may show the vulgar jester that his conversation is not admired; or one may administer a rebuke by words, or depart and allow the vile-minded to enjoy their wallow alone or in other company.

We hear sometimes about the advisability of calling "a spade a spade." Now that is most excellent advice, for the good reason that the word "spade" is the right and only appropriate name for a spade; it is a name of good standing, decent associations, and absolute fitness; it is allowed by every dictionary, and its usage is unquestioned. But when we say we will call a spade a spade, and then jump to the conclusion that words that are outlawed by good usage, words that are not rated high enough to be in the dictionary, are the right names for things, we have arrived at a conclusion that was not contained in our premises.

Words become ennobled or disgraced by usage; there are words of good standing and of bad standing. In the course of the growth of

a language certain words are cast out of it as no longer usable. There may be several reasons for changes of this kind; one is that a new word has been coined to take the place of the other. Another reason is that the associations of a word may be so bad that it is dropped. Every language has its black list, its word-criminals, as it were, or its rogue's gallery of words. No word that does not appear in the dictionaries of our day is in good standing; no word that is marked in the dictionaries as "vulgar" is to be used. The common vulgar words of our language were made outcasts one hundred and fifty years ago, and anyone who uses them is just a century and a half behind the times in respect to our noble mother-tongue, and is talking refuse and cast-off phraseology. The English language cleans house occasionally, and casts some of its material into the gutter where it belongs.

The world is a great and inexorable idealist, and is always trying us by a high standard. We are all noted and marked socially, day by day, and men and women are marked by their speech as much as by anything else. The speech is the man; the words open up and illumine the breast. We are better known to each other than we imagine. People lose or gain respect, honor, business, clients, patients, hearers, trade, social standing, by their words, by their style of conversation, by their jests, as much as by their manners or anything else. So important is language, so much a revelation of the inward nature, that we write ourselves down on the intangible air, and are read and known of all men, whether our disposition be foul or fair.

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## GENTLEMEN AND GENTLEWOMEN—THE IDEAL OF CHARACTER AND CULTURE.

BY

J. N. LARNED.

Author of "Talks About Labor," "Talks About Books," Etc.

Mr. J. N. Larned has had a varied experience as an educator, librarian, and journalist and has written several important school text-books, chiefly on historical subjects.

THE ideal character must be that of one who never forgets his natural fellowship with all mankind; who sees himself reflected and feels himself repeated in every human being, to such a degree that he is instructed by all that is good and warned by all that is evil in his kind, and that, in every communication or dealing with another, he thinks of himself as being changed in place

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with that other, in order to do as he may feel that he ought to be done by. On this outline of a Golden Chart of character, traced by the Golden Rule of Conduct, we will note a little of what is needed for filling it out.

First, and before all, self-mastery — the established dominion of reason and the consciousness of right, over impulses of passion and desire. Plainly, there is nothing that can merit the name of character in man which does not rest on this. So far as it lacks in him, he remains but an animal, and the measure of his manhood is the measure of his rational and moral self-control. Such control is very easy to hold when won and very hard to recover when lost. Nature, as inexorable as she is generous, makes it so by the strain of habit which she puts upon our lives. She offers our habits to us as the penalties of self-indulgence and self-neglect, or as the rewards of self-command; we may take them as we choose. The cultivated character is that for which the wise choice is made, so that it is served through life by habits and trained with conscientious care.

Self-mastery permits no carelessness, and he who attains will be studious to know what is right, as well as willing and anxious to do it. He will follow no beaten paths of conduct which careless custom has worn smooth, but will find the lines of right for himself, by his own thoughtful survey.

Of necessity he will be truthful, for nearly all rectitude is comprehended actually in that. To be true (in one's self and towards all others) is to be in all ways honest, in all ways honorable, in all ways faithful, in all ways sincere, in all ways just.

If any part of rectitude is not included here, it is that which belongs to the benevolent, the kindly, the gracious side of character, which we must take care that we do not neglect. As the suggestions of conduct on this side come from feeling much more than from reason, they seem to be often defective in characters that are otherwise finely formed. In this region of character we need to consider not only the rectitude of what we do to our fellows, but the manner of it; for all the pleasure and most of the moral profit of human intercourse depend on the manner in which it is carried on. It would be quite possible for every logical obligation of right between man and man to be fulfilled in a manner so harsh, so offensive, so repulsive, as to keep them hateful and hostile to each other, and to make an irredeemably miserable world. To truthfulness, therefore, or honesty, and even to benevolence or generosity in human relations, there is needed the addition of geniality, of suavity, of graciousness, to make it pleasant or profitable for men and women to dwell together.

The subject of manner, or manners, is one to be considered as of great importance, but not too great. For manner may be an expression of character, or it may be a disguise. It may be the well-cultivated manifestation of kindly and genial feelings, outflowing in the speech, the gesture, the bearing and demeanor that will represent them most

pleasingly, in the most finely expressive way. These are the good manners that we can cultivate as a growth upon the substance of a good character, to be from it and of it, perfecting it, and giving us the ideal we seek. But there are manners of another make, fashioned by art like a costume, that can be worn outwardly upon a character which inwardly they do not fit. They are made up of phrases and attitudes and looks, the product of conventions and rules. Within limits, the art of polite demeanor which such manners represent has a value that we must not despise; but the tendency in most circles to esteem them beyond their worth is very strong. They seem to be all that is needed to realize the ideal of culture in many minds.

For our nobler ideal we demand all the graces of manner that art can perfect, and all the fine observances that reason and good taste can approve, but only for the beautiful finish of a character that would be noble and impressive, even if it had them not.

Those who realize our ideal in some sufficient degree we will class as gentlemen and gentlewomen, and so give them the highest rank, with the highest title, that exists in any society, or that can exist.

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## THE GENTLE LIFE.

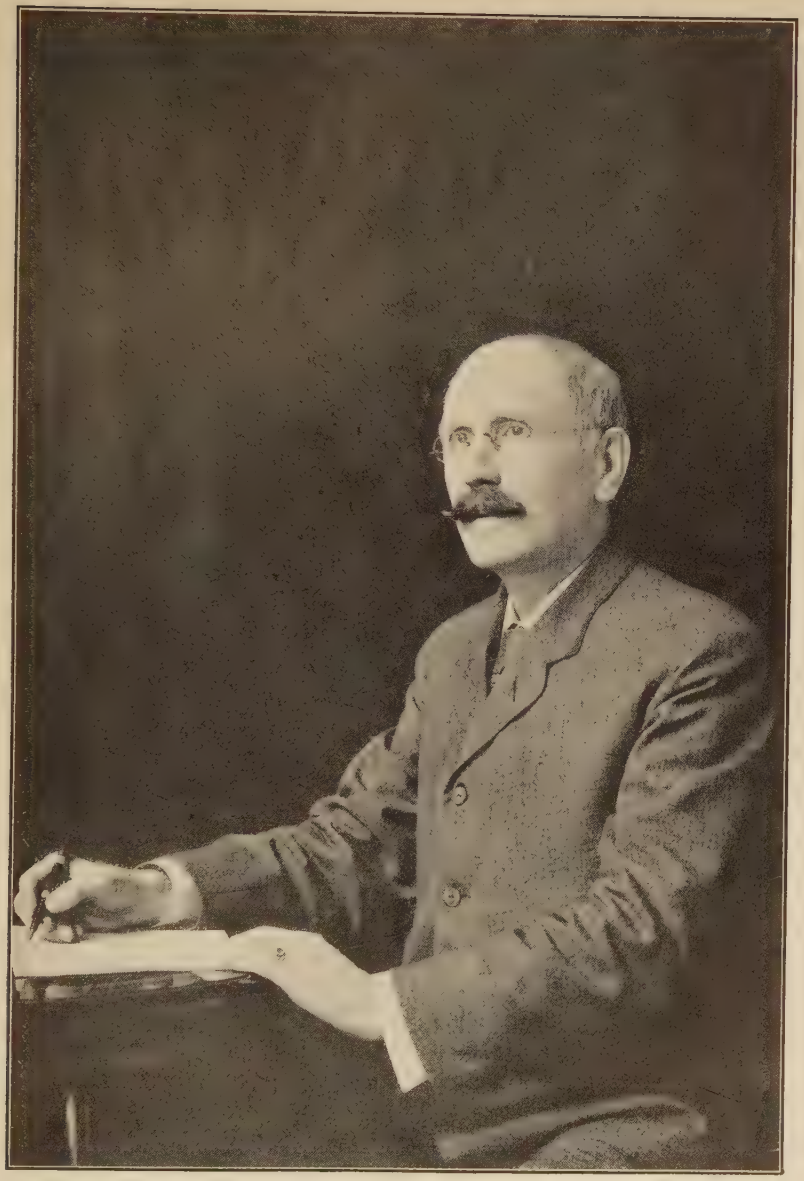
BY

CHARLES WELSH.

Managing Editor "Draper's Self Culture."

THE swift onrush of the development of our great nation has naturally bred in us the habit of the Strenuous Life. The inevitable reaction, the need of physical and mental repose, has made the contemplation of the Simple Life very attractive to many; and we are at last finding the time in the struggle for life, in the chase of the Almighty Dollar, to devote some thought to the consideration of "The Gentle Life."

And, by the Gentle Life, we mean that mode of living, of thinking and feeling, those traits of character and of behavior, which make the gentleman. Let us not be misunderstood: among our good all-round American men everywhere and in all conditions may be found thousands of the finest gentlemen in the world — the finest, because the element of servility, which the atmosphere of the Old World has for centuries tended to foster, has been eliminated with us. But there are many thousands of us also in all ranks of life, in all callings, and in all occupations who would make the world a better place to live in, and themselves and their surroundings happier, if they paid more



CHARLES WELSH

MANAGING EDITOR "Self Culture for Young People."
(See "The Gentle Life.")

Charles Welsh was born in England in 1850. For many years he was associated with the House of Newbery in London, the first to publish books specially for children. He came to the United States in 1895, where he has continued his work of making books for young people. He is an authority on the history of literature for children, and has written, compiled or edited over four hundred books for childhood and youth.

attention to the arts and graces of life of which we shall speak later. For every man can be, and every man should be, a gentleman.

The dictionary gives no less than five definitions of "the grand old name of gentleman" as the poet Tennyson puts it. With the first — which runs thus: "A man who is well born; one who is of good family; one above the condition of a yeoman" — we need not concern ourselves; for we have, we would fain hope, long since outlived the folly of heraldic gentility, albeit there are some amongst us who would revert to such effete distinctions. Quaint old Thomas Fuller says that a gentleman "should be extracted from an ancient and worshipful parentage." But Chaucer tells us that "to have pride of gentrie is right gret folie," and that

> "He is gentil, because he dothe
> As (be) longeth to a gentil man."

It is the second dictionary definition of a gentleman — "one of gentle or refined manners; a well-bred man" — that should appeal to all of us. "Manners makyth man," quoth William of Wykeham; and it has been well said that "good manners is self-respect, and a due observance of the feelings of others: good manners is the polish put upon these sentiments." The real foundation for Manners and Morals must be laid in the home. It is there that "The Gentle Life" must begin; and, brought up in its atmosphere, the boy will go out into the world a gentleman.

"What is it to be a gentleman?" asks Thackeray in a series of questions to which there can be but one answer. "Is it to be honest, to be gentle, to be generous, to be brave, to be wise, and, possessing all these qualities, to exercise them in the most graceful outward mannner? Ought a gentleman to be a loyal son, a true husband, an honest father? Ought his life to be decent, his bills to be paid, his tastes to be high and elegant, his aims in life to be noble?" Gentleness, forbearance, kindness to one another, conciliation, quietude, and affection in manner and discourse are of the very nature and essence of politeness, and no one can afford to scorn such attributes as these — attributes which, cultivated, first of all in the home, will thrive and flourish as the years roll on. Macaulay says somewhere that "a great man is a man who has done some great things in his life: we cannot expect of a man that he should be always doing great things." But a gentleman is always a gentleman everywhere, and no matter what his business or occupation may be.

Lord Chesterfield's letters to his son and his godson rightly interpreted present a scheme of education uniting virtue, learning, and politeness — a fair edifice in three courses, the foundation laid in virtue, on it a solid pile of learning, and then the graces adorning all. The emphasis of his insistence on the arts and graces of life may be largely due to the coarseness of the age in which he wrote; but we stand almost as

much in need of cultivating them in these sordid money-getting days, and we should never forget that, as Chesterfield puts it, "manners are minor morals, and that an habitually rude man is most likely a bad one."

We might go on indefinitely culling the wise words and the great thoughts about the Gentle Life which abound in our literature from the Bible downward — the Golden Rule sums up the Gentle Life — but we will conclude with some lines from a gifted Irish poetess, Mrs. Power O'Donoghue, which answers the question, "What is a gentleman?" in a spirit which will evoke the sympathy of every reader:—

What is a Gentleman? — is it a thing
Decked with a scarf-pin, a chain, and a ring,
Dressed in a suit of immaculate style,
Sporting an eye-glass, a lisp, and a smile;
Talking of races, of concerts, and balls,
Evening assemblies, and afternoon calls,
Sunning himself at "At-homes" and bazaars,
Whistling mazurkas, and smoking cigars?

What is a Gentleman? — Say, is it one
Boasting of conquests and deeds he has done?
One, who unblushingly glories to speak
Things which should call up a flush to his cheek?
One, who whilst railing at actions unjust,
Robs some young heart of its pureness and trust,
Scorns to steal money, or jewels, or wealth,
Thinks it no wrong to take honor by stealth?

What is a Gentleman? — is it not one
Knowing instinctively what he should shun,
Speaking no word which could injure or pain,
Spreading no scandal, and deep'ning no stain?
One, who knows how to put each at his ease,
Striving, successfully, always to please:
One, who can tell by a glance at your cheek,
When to be silent, and when he should speak?

What is a Gentleman? — Is it not one
Honestly eating the bread he has won,
Walking in uprightness, fearing his God,
Leaving no stain on the path he has trod?
Caring not whether his coat may be old,
Prizing sincerity far above gold,
Recking not whether his hand may be hard -
Stretching it boldly, to grasp its reward?

What is a Gentleman? — Say, is it birth
Makes a man noble, or adds to his worth?
Is there a family tree to be had
Shady enough to conceal what is bad?
Seek out the man who has God for his guide,
Nothing to tremble at, nothing to hide,
Be he a noble, or be he in trade,
This is the Gentleman NATURE has made.

# MAKING A LIFE.

BY

WILLIAM BYRON FORBUSH.
Secretary "The General Alliance of Workers with Boys.

IT was that fine-spirited man, Governor Russell, of Massachusetts, who once said, "It is more important to make a life than to make a living."

So when older people ask you, as they so often will, either in puzzlement or hopefulness, "John, Mary, what are you going to make in the world?" you can truly answer, "I am going to make a life."

Now how should one, who has but one to make, make a true human life?

First, comes *decision*. You must decide just what kind of a life it is you want to make.

We read in the Bible how the boy Samuel was awakened in the middle of the night by a voice that called three times to him and would not be silent until he had answered. You will not get your call that way. It will not be loud. It may not come to you in the stillness. It may not be repeated.

The call of many a boy or girl to a life work was simply the having his interest so aroused by something curious or wonderful in the world that that thing became thereafter his passion. You have heard how Galileo was set to work to investigate great laws of nature by noticing the stately movement of a hanging lamp which was swinging in the cathedral of Pisa. You have been told that Watts studied the possibilities of steam after experimenting with his grandmother's tea-kettle. But did you know that the principle of the suspension bridge was discovered by a boy who had studied a spider's web, that Pasteur, the great French scientist, was led to his lifework by being shown a microscope when he was upon a school picnic, and that Michael Faraday was led to his remarkable discoveries by reading some pages of the Encyclopedia Britannica when as an apprentice to a bookbinder he was fastening them together?

Your call may be the encouraging voice of a friend.

It is said that William McKinley was drawn to the work which made him famous by the encouragement of Rutherford B. Hayes, who urged him to make one great subject, the tariff, his special research. Dwight L. Moody, an unprepossessing clerk in a shoe store in Boston, was unmoved by the eloquence of his brilliant pastor, Dr. Kirk, but was made a new man by the touch on the shoulder of his Sunday school teacher, Edward Kimball. Charles Spurgeon was taken on a walk through his father's garden one Sunday morning, when a small boy, by

a minister who interested himself in him and who on his return to the house prophesied to him that he would become a famous preacher.

Discouragement and disappointment have sometimes spurred youth to success. When Alphonse Daudet, the French novelist, was a lad he excited the ridicule of his playmates because of his poverty, by wearing a blouse to school. Even his teacher insultingly addressed him as "What's-his-name." He determined then and there to make a name for himself that should not easily be forgotten. It was Walter Scott's lameness as a boy that made him a reader, and his reading gave him that marvelous fund of historical information which made possible the Waverley novels. Had Theodore Roosevelt not had to contend against nearsightedness and feeble health when a boy, perhaps he would not have won those victories in life which handicaps inspire in people of pluck.

Your call may be only the still, small voice of daily duty. Miss Dorothea Dix was led steadily on by the success of her endeavor to free one and another hopeless person from prison torture to reform the entire prison discipline of America. A beautiful story is told of John Ruskin that when he was in Venice he was in the habit of giving every day a small alms to a beggar that crouched in his way, and that one day the beggar, in gratitude, presented him a relic from an ancient church, which led Ruskin to the discovery of the frescoes of Giotto and to the writing of his masterpiece, "The Stones of Venice." The bell that calls you may not be a cathedral chime. It may be only the tinkle of the school bell or the sound of the shop gong that calls you back to your regular hours of work.

The essential thing is to be watchful. John B. Gough's terse statement is familiar: That most people possess three hands, a right hand, a left hand, and a little behind hand. If you would be called, you must not be behind hand. Day by day and task by task, you will learn what you are good for. And then the next thing is

*Preparation.* Dr. Parkhurst has rightly said: "The most important thing a young person ever does is to *get ready.*" You will to-day hear many persons decry a liberal education. One wealthy man boasts: "I made a fortune by getting up at five in the morning, sweeping out the office and building my own fires," and he thinks success can be won in no other way. Another of great native ability tells you that schools are impractical and schooltime is wasted time. A young man who is already out in the world earning money points to his $15 or $20 a week and asks you pityingly how you can be content to plod away and get nothing for your pains.

But do not listen to the exceptional men or the men who have not finished the experiment.

A college editor put the value of a college education very highly the other day. He said: "Two contractors, of the same general ability, start two skyscraper office buildings at the same time. The one dumps a few loads of broken stone into the ground and immediately goes to

work on his superstructure. The other, though equally ambitious to erect a tall and lasting structure, curbs his tendency toward haste and occupies four years perfecting his foundation. The first reaches ten stories, but his foundations settle and he is forced to stop. He has reached his limit. Meanwhile, the one who was slow in starting, passes ten stories and arrives at thirteen. If you are satisfied with ten stories, all right. But thirteen-story men are scarce. And the matter of the last story or two is the difference between success and eminence. Nor is the last floor dependent on the builder, but on what he did twenty years before, on the blocks that are out of sight underground."

The figures show that the average income of college graduates in this country is three hundred per cent. more than that of those who are not. College men are only one in a hundred in the population, but they have held more offices of high responsibility in the state than all the other ninety-nine together. And more than that, a trained man is not only in the fairest way to success, but he has all along that finest and rarest pleasure, the ability to live with himself and not feel lonesome. A cultured man has a mind that makes living enjoyable.

After preparation comes *perseverance.*

General Samuel C. Armstrong, who founded that great school at Hampton for the education of the negroes, used to say, "Doing what can't be done is the glory of living." He used to explain this by a story which contained what he called his "rule of conduct."

"Once there was a woodchuck. Now woodchucks can't climb trees. Well, this woodchuck was chased by a dog and came to a tree. He knew that if he could get up this tree the dog couldn't catch him. Now woodchucks can't climb trees, but this one had to, so he did."

*He had to, so he did,* was the motto of his life.

Doggedness is a synonym for perseverance that I like. It indicates that steady, almost sullen persistency with which a great purpose must be fulfilled. One poet said of General Grant:

> "He followed duty, with the mien
> Of but a soldier in the ranks."

That is, without any fuss, he just plodded on. Plodding on you don't seem to get ahead much. But wait. Get to a good place to look back and you will see how splendidly far you have traveled.

But underneath all life as its foundation and behind all living as the background must be *uprightness.*

Money is good, but who remembers who was the richest man in Greece when Socrates lived there, or in Rome in the days of Seneca, or in America when Washington was the father, or Lincoln was the elder brother, of the nation? When you visit a cemetery you do not search out the graves of rich men. It is the little flags over heroes, the tender epitaphs of saints, that hold you.

It is character that chiefly makes a life. "I'll tell you what character

is," said Mr. Moody to a preacher, after hearing a rather ineffective sermon from him on the subject. "It is what a man is in the dark." Uprightness might be inverted and defined as rightside upness. In darkness or daylight it is to have the right upmost in one's principle and conduct. What a splendid tribute was that once paid the elder Chickering, the piano-maker by a friend who said, "He is like his pianos, square, upright and grand!"

Uprightness makes a man dependable to others, but, better than that, it makes a man dependable to his own self. In the frescoes of Lorezetti there is a picture of the Last Judgment. The souls of men are represented as hastening to their destiny. In the center stands King Solomon, irresolute. He never knew and does not know now to which side he belongs. What every boy and girl needs is a certain amount of automatic goodness — having a few things *settled* — if he is going to make a true life.

A person may be upright in one of two ways. He may be held up from the outside or from the inside. He may be propped upright by the strength and conscience of others or he may stand erect because he is true within. To use a homely figure, a boy's body may be made erect either by suspenders or by physical exercise. So it is with character.

The Fifteenth Psalm sums it up in a fine phrase: "He speaketh the truth in his heart." Your conscience is not a doorbell which people can come to the outside of your life and pull. It is not a matter of hearsay, like reaching out for the morning paper on your doorstep. In that still and secret place where one lives alone with God, there, dear boy or girl, is alone the making of a life.

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## WHAT ARE YOU WORTH?

A TALK WITH BOYS AND GIRLS.

BY

MARY WOOD-ALLEN, M. D.
Editor of "American Motherhood."

WHENEVER I see a company of you young people, so bright-eyed, so alert, so eager in pursuit of your own plans and purposes, I wonder if you know how much you are worth. Of course, I don't mean how many dollars you possess, nor how much real estate you may chance to own. These really have nothing to do with how much you are worth; they only indicate what may be tacked on to you externally. What you are worth has reference to your intrinsic value, what you really are.

Let us think about it a little while.

1. What are you worth to your family? You know full well that, whether you are beautiful or homely, bright or dull, thoughtful or careless, your parents would not set a monetary value upon you. To them you are priceless. Perhaps their rating of you is not warranted by the facts, but that is a matter which lies in your own hands. You can make yourself just as valuable as they hold you to be.

2. What are you worth to the community in which you live?

Some of you may be inclined to base your estimate of your value in this respect on the social standing of your parents, but that has nothing to do with it. There is a more stable foundation on which to base your value than the wealth or position of your parents.

Your worth to the community is based upon your own qualities as an individual. The son of a poor cobbler may be of more real worth than the son of a millionaire.

The estimate the community puts upon you is seen in the laws they make for your protection, the opportunities they give for your education; and these have no reference to wealth or to social influence. They belong to you as an individual, and you are not wise if you do not avail yourself of all that they proffer.

3. What are you worth to the nation?

I mean to our great and glorious country. Those of you who are old enough to become soldiers may realize that you have a value to the country; but you are not unique because of this. Apart from all service that you may render in time of war, you have a value to the nation. No one of you is singled out because of sex, or strength, or station as being of value to the country. Each one of you, girl or boy, athlete or invalid, rich or poor, has his or her own place as a factor in the national wealth.

Will you be a big positive integer, helping to swell the catalogue of the nation's treasures? Or will you be a cipher, simply to fill an otherwise empty space or adding to the value of others but having no value of your own? This is a question you alone can answer.

Perhaps you have been thinking that your time to be reckoned of value would be when you had to come to take your place in the work of the world; that the present is only a time for enjoyment. If you have been thinking this, you have been making a great mistake. Is the important time of building a house the time when the roof is being put on, or the painting being done? These are important, but the most imposing structure would be of no real value if it did not stand on solid foundations.

People often say to young folks, "Have a good time now, for you'll never be young but once."

It is true that you will never be young but once, and it is a very serious truth. If you do not lay the foundations of health, honesty, industry in youth, you will fail of success in maturity. Youth is really the most important time of the whole life. It is the time of laying foundations, of forming habits, of deciding what you will be in

your maturity. You can not afford to be careless in youth, any more than an architect can afford to be careless in laying the foundations of the grand structures which he expects will, in their completed beauty, reflect credit on himself.

Ruskin says: "I have no patience with people who talk about 'the thoughtlessness of youth' indulgently. I had infinitely rather hear of thoughtless old age, and the indulgence due to *that*. When a man has done his work, and nothing can any way be materially altered in his fate, let him forget his toil, and jest with his fate, if he will; but what excuse can you find for wilfulness of thought, at the very time when every crisis of future fortune hangs on your decisions? A youth thoughtless! when all the happiness of his home forever depends on the chances, or the passions, of an hour! A youth thoughtless! when the career of all his days depends upon the opportunity of a moment! A youth thoughtless! when his every act is a foundation stone of future conduct, and every imagination a fountain of life or death! Be thoughtless in any after years, rather than now — though, indeed, there is only one place where a man may be nobly thoughtless — his death bed."

Now, in your youth, you are laying the foundations upon which shall rest the nation's honor in the future. You are, in the care of your health, determining what our national vigor shall be in the coming years. You maybe have thought that it was a personal matter whether you brought dyspepsia upon yourself by your careless habits of eating; or whether you contracted pneumonia by your thoughtless manner of dress or exposure to draughts. I have heard young men say, when their habits of smoking or drinking were criticized, that it was their own affair, and no one had a right to complain, if they were willing to suffer in their own bodies the consequences of their self-indulgence. They were mistaken. The nation has a right to protest against any form of self-indulgence which tends to weaken the physical strength of the individual. A nation of invalids, of physical degenerates, cannot hold a foremost place among the world-powers. Each individual is personally responsible for the vigor of the nation, for as he abounds or lacks in vital force, in just that degree does the nation abound or lack.

You young people of to-day are settling the moral standards of the nation in the future. In their plays the boys of the present are largely deciding the business methods of the future. The lad that cheats at marbles will be apt to hold loose ideas as to business honesty when he is a man. The girl who equivocates will be likely to be the untruthful woman.

We have had exposures of corruption in business methods that have shocked our moral sense and grieved our spirits. Will there be equal corruption in the business methods of the future? You young people are answering that question to-day.

I once heard two girls talking laughingly of a young man who, they

said, always cheated at cards. They seemed to think it funny, and no doubt he thought it smart. The attitude of both indicated a dulled moral sense. I should be afraid to trust that young man in business. I should doubt the moral judgment of those girls.

We all believe in absolute integrity in maturity, but we shall not know how to be honest in our mature years if we have not formed the habit of honesty in our youth. We believe in incorruptibility among the men in high places; but the men in high places will have low moral standards unless the men in low places have high moral standards.

No matter what rank you are to hold in the commonwealth, whether you are to be obscure and unknown, or whether you are to stand in full glare of publicity, your obligation to the nation to maintain a high level of conduct, to hold yourself to the line of absolute honesty, is the same.

4. What are you worth to the race?

In a few years we older people will have passed on, having delivered the world and all its interests into your hands. Then you will come into the power of which I have been speaking; then you will take the places for which you are now preparing.

But there will come a time when you, too, will lay down the weapons of combat and leave the arena of conflict; yet it will not be left empty. Other combatants will be ready to step into your places, to take up the weapons you have dropped. They will wear faces very like yours, will speak with voices that will seem an echo of your own; they will have your tricks of manner, your foibles of temper; they will feel moved by the same emotions that move you, will even think your thoughts after you, and be impelled to conduct by the same impulses that touched you.

How can this be? It is because these coming generations are even now parts of yourselves. They are with you constantly. Their unborn eyes are upon you, watching your deeds to copy them; their unborn ears are listening to your words, to reproduce them. Their characters are being molded by your conduct, their capabilities formed by your thoughts.

This is a startling fact, one full of either dread or hope. You are now making the world of the future, and you have it in your power to mold it as you will. The world of a hundred years to come will be what you young people of to-day now decide that it shall be.

Is not this a marvelous opportunity, one you should value highly? Can you now answer the question, What are you worth to the race?

Answer another question. What do you want the race to become? How do you want our world to rank in the scale of creation? You are to be its creators. You can answer this query as you will.

Think what a world this would be if every one were honest, pure, strong in mind and body, gentle in speech and manners. And you are the ones who can make it so.

It is said that you can make a scholar of a boor but that you can not make a gentleman. That is, the mind can be cultivated in one generation; but the building up of the courtesy, the grace, the suavity of the gentleman can only be the result of generations of culture in the sweet amenities of life.

If you want the coming generations to reverence you in your age, you must reverence them now in their potentialities.

Young people sometimes rebel at the conventionalities of society; but most of these have grown out of the efforts of men to live together harmoniously, and are evidences of the development of the race. You will, therefore, be wise to observe them, remembering that morals are made more admirable by a union with good manners.

Every one of you desires success in some line of effort. One of the best letters of recommendation, even to the hard business world, is universal courtesy. The charm of gentle deference to superiors, of polite recognition of equals, is one of the surest passports into "good society."

Do you not see that you cannot really value yourselves too highly? You cannot take too much pains to cultivate in yourselves all the graces of character, all the germs of a true nobility.

Do not for one moment emphasize unduly the facts of the heredity of evil qualities, for far greater in their surety of transmission is the transmission of good qualities. You can weed out the bad that has come to you from former generations; you can plant good possibilities in the generations to come.

You remember that in the old myth the world was held on the shoulders of a strong man, Atlas by name. This man is the symbol of youth. You are the upbearers of the world. It rests on your strong young shoulders. If any one of you fail in any degree, if you sink to a lower level of thought or conduct, the world sinks with you; but — O, wondrous thought! — if you are strong in purpose and your soul expands with nobler aspirations, lifting you upward ever so little, the world rises with you, the space between heaven and earth is lessened by that much, and the human race comes that much nearer God.

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## OPPORTUNITY.

BY THE LATE

SENATOR JOHN J. INGALLS.

Master of human destinies am I;
Fame, Love and Fortune on my footsteps wait.
Cities and fields I walk; I penetrate
Deserts and seas remote, and, passing by
Hovel, and mart, and palace, soon or late,
I knock, unbidden, once on every gate.
If sleeping, wake; if feasting, rise before
I turn away; it is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain, and uselessly implore;
I answer not, and I return no more.

# TACT, OR COMMON SENSE.

BY

ORISON SWETT MARDEN.

Dr. O. S. Marden is the founder and editor of "Success" Magazine, and has written a number of books which are valuable as putting young people in the way of, and as sign posts on the road to, success and the Making of Men and Women.

In this paper the author has evidently collected a number of examples to illustrate a general principle, not insisting that they should all be literally followed. Many of them are in the nature of warnings against possible dangers — for instance, his arguments are not against books, but against over-bookishness, to which many are prone. This thought should be kept before the mind in reading it.—[C. W.]

"Who is stronger than thou?" asked Brahma; and Force replied, "Address." —VICTOR HUGO.

Address makes opportunities; the want of it gives them.—BOVEE.

He'll suit his bearing to the hour,
Laugh, listen, learn, or teach.—ELIZA COOK.

A man who knows the world will not only make the most of everything he does know, but of many things he does not know; and will gain more credit by his adroit mode of hiding his ignorance, than the pedant by his awkward attempt to exhibit his erudition.— COLTON.

The art of using moderate abilities to advantage wins praise, and often acquires more reputation than actual brilliancy.— ROCHEFOUCAULD.

Tact clinches the bargain,
Sails out of the bay,
Gets the vote in the Senate,
Spite of Webster or Clay.— O. W. HOLMES.

"A loaf baked is better than a harvest contemplated. An acre in Cook County is better than a whole principality in Utopia."

"I NEVER will surrender to a nigger," said a Confederate officer, when a colored soldier chased and caught him. "Berry sorry, massa," said the negro, leveling his rifle; "must kill you den; hain't time to go back and git a white man." The officer surrendered.

"When God endowed human beings with brains," said Montesquieu, "he did not intend to guarantee them."

"Mr. President," said an old boatswain, speaking for a number of sailors who desired promotion without increase of pay; "I can put this 'ere matter so's you can see it plain. Now here I be a parent — in fact, a father. My son is a midshipman. He outranks me, don't you observe? That ain't right, don't you see?"

"Indeed," said President Grant: "who appointed him?" "The secretary here," replied the boatswain. "It ain't right, don't you see, that I should be beneath him. Why, if I was to go onto his ship the

From "Pushing to the Front." Copyright, by Orison Swett Marden. By permission.

boy I brought up to obedience would boss his own father. Jest think o' that! An' he has better quarters 'n me, an' better grub, nice furniture 'n' all that, sleeps in a nice soft bed, an' all that. See?"

"Yes," said the President, "the world is full of inequalities. I know of a case quite similar to yours. I know of an old fellow who is a postmaster in a little town of Kentucky. He lives in a plain way in a small house. He is a nice old man, but he isn't much in rank. His son outranks him more than your son does you. His son lives in Washington, in the biggest house there, and he is surrounded by the nicest furniture, and eats and drinks everything he takes a notion to. He could remove his father from office in a minute if he wanted to. And the old man — that's Jesse Grant, you know — doesn't seem to care about the inequality in rank. I suppose he is glad to see his boy get along in the world."

The other sailors laughed, slapped the old boatswain on the back and filed out.

When Abraham Lincoln was running for the legislature, the first time, on the platform of the improvement of the Sangamon River, he went to secure the votes of thirty men who were cradling a wheat field. They asked no questions about internal improvements, but only seemed curious to know whether he had muscle enough to represent them in the legislature. Lincoln took up a cradle and led the gang around the field. The whole thirty voted for him.

"I do not know how it is," said Napoleon in surprise to his cook, "but at whatever hour I call for my breakfast my chicken is always ready and always in good condition." This seemed to him the more strange because sometimes he would breakfast at eight and at other times as late as eleven. "Sire," said the cook, "the reason is, that every quarter of an hour I put a fresh chicken down to roast, so that your Majesty is sure always to have it at perfection."

Talent in this age is no match for tact. We see its failure everywhere. Tact will manipulate one talent so as to get more out of it in a lifetime than ten talents will accomplish without tact. "Talent lies abed till noon; tact is up at six." Talent is power, tact is skill. Talent knows what to do, tact knows how to do it. Talent theorizes, tact performs. Philosophers discuss, practical men act.

The world is full of theoretical, one-sided impractical men, who have turned all the energies of their lives into one faculty until they have developed, not a full-orbed, symmetrical man, but a monstrosity, while all their other faculties have atrophied and died. We often call these one-sided men geniuses, and the world excuses their impractical and almost idiotic conduct in most matters, because they can perform one kind of work that no one else can do as well. A merchant is excused if he is a giant in merchandise, though he may be an imbecile in the drawing-room. Adam Smith could teach the world economy in his "Wealth of Nations," but he could not manage the finances of his own household. Many great men are very impractical even in the or-

dinary affairs of life. Isaac Newton could read the secret of creation; but, tired of rising from his chair to open the door for a cat and her kitten, he had two holes cut through the panels for them to pass at will, a large hole for the cat, and a small one for the kitten. Beethoven was a great musician, but he sent three hundred florins to pay for six shirts and half a dozen handkerchiefs. He paid his tailor as large a sum in advance, and yet he was so poor at times that he had only a biscuit and a glass of water for dinner. He did not know enough of business to cut the coupon from a bond when he wanted money, but sold the whole instrument. It was said of Dr. Johnson that he "uplifts the club of Hercules to crush a butterfly or brain a gnat." Dean Swift nearly starved in a country parish where his more practical classmate Stafford became rich. One of Napoleon's marshals understood military tactics as well as his chief, but he did not know men so well, and lacked the other's skill and tact. Napoleon might fall; but, like a cat, he would fall upon his feet. For his argument in the Florida Case, a fee of one thousand dollars in crisp, new bills of large denomination was handed to Daniel Webster as he sat reading in his library. The next day he wished to use some of the money, but could not find any of the bills. Years afterward, as he turned the page of a book, he found a bank-bill without a crease in it. On turning the next leaf he found another, and so on until he took the whole amount lost from the places where he had deposited them thoughtlessly as he read. Learning of a new issue of gold pieces at the Treasury, he directed his Secretary, Charles Lanman, to obtain several hundred dollars' worth. A day or two after he put his hand in his pocket for one, but they were all gone. Webster was at first puzzled, but on reflection remembered that he had given them away, one by one, to friends who seemed to appreciate their beauty. A professor in mathematics in a New England college, a "book-worm," was asked by his wife to bring home some coffee. "How much will you have?" asked the merchant. "Well, I declare, my wife did not say, but I guess a bushel will do."

Many a great man has been so absent-minded at times as to seem devoid of common sense.

"The professor is not at home," said his servant who looked out of a window in the dark and failed to recognize Lessing when the latter knocked at his own door in a fit of absent-mindedness. "Oh, very well," replied Lessing; "no matter, I'll call at another time."

A sailor who narrowly escaped death from a fever contracted in the West Indies sent a barrel of cranberries to his faithful nurse. A letter of grateful acknowledgment was soon received, with a postscript adding that, unfortunately, although the fruit looked pretty, it had turned sour on the passage, and had to be thrown away. "That," said the sailor, "is what I call missin' the sweetness of things 'cause you don't know how to get at it."

Louis Philippe said he was the only sovereign in Europe fit to govern, for he could black his own boots. The world is full of men and

women apparently splendidly endowed and highly educated, yet who can scarcely get a living.

Not long ago three college graduates were found working on a sheep farm in Australia, one from Oxford, one from Cambridge, and the other from a German University — college men tending brutes! Trained to lead men, they drove sheep. The owner of the farm was an ignorant, coarse sheep-raiser. He knew nothing of books or theories but he knew sheep. His three hired graduates could speak foreign languages and discuss theories of political economy and philosophy, but he could make money. He could talk about nothing but sheep and farm; but he had made a fortune, while the college men could scarcely get a living. Even the University could not supply common sense. It was "culture against ignorance; the college against the ranch; and the ranch beat every time."

Do not expect too much from books. Bacon said that studies "teach not their own use, but that there is a practical wisdom without them, won by observation." The use of books must be found outside their own lids. It was said of a great French scholar: "He was drowned in his talents." Over-culture, without practical experience, weakens a man, and unfits him for real life. Book education alone tends to make a man too critical, too self-conscious, timid, distrustful of his abilities, too fine for the mechanical drudgery of practical life, too highly polished, and too finely cultured for every-day use.

The culture of books and colleges refines, yet it is often but an ethical culture, and is gained at the cost of vigor and rugged strength. Book culture alone tends to paralyze the practical faculties. The bookworm loses his individuality; his head is filled with theories and saturated with other men's thoughts. The stamina of the vigorous mind he brought from the farm has evaporated in college; and when he graduates, he is astonished to find that he has lost the power to grapple with men and things, and is therefore outstripped in the race of life by the boy who has had no chance, but who, in the fierce struggle for existence, has developed hard common sense and practical wisdom. The college graduate often mistakes his crutches for strength. He inhabits an ideal realm where common sense rarely dwells. The world cares little for his theories or his encyclopædic knowledge. The cry of the age is for practical men. The nineteenth century does not ask you what you know or where you came from, but what can you do?

"Men have ruled well who could not, perhaps, define a commonwealth," says Sir Thomas Browne; "and they who understand not the globe of the earth command a greater part of it."

"We have been among you several weeks," said Columbus to the Indian chiefs; "and, although at first you treated us like friends, you are now jealous of us and are trying to drive us away. You brought us food in plenty every morning, but now you bring very little and the amount is less with each succeeding day. The Great Spirit is angry with you for not doing as you agreed in bringing us provisions. To

show his anger he will cause the sun to be in darkness." He knew that there was to be an eclipse of the sun, and told the day and hour it would occur, but the Indians did not believe him, and continued to reduce the supply of food.

On the appointed day the sun rose without a cloud, and the Indians shook their heads, beginning to show signs of open hostility as the hours passed without a shadow on the face of the sun. But at length a dark spot was seen on one margin; and as it grew larger the natives grew frantic and fell prostrate before Columbus to entreat for help. He retired to his tent, promising to save them, if possible. About the time for the eclipse to pass away, he came out and said that the Great Spirit had pardoned them, and would soon drive away the monster from the sun; but they must never offend him again. They readily promised, and when the sun had passed out of the shadow they leaped, and danced, and sang for joy. Thereafter the Spaniards had all the provisions they needed.

"Common sense," said Wendell Phillips, "bows to the inevitable and makes use of it."

The foundations of English liberty were laid by men who could not write their names. "Talent is something, but tact is everything. It is not a sixth sense, but it is like the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and lively touch; it is the interpreter of all riddles, the surmounter of all difficulties, the remover of all obstacles."

When Cæsar stumbled in landing on the beach of Britain, he instantly grasped a handful of sand and held it aloft as a signal of triumph, hiding forever from his followers the ill omen of his threatened fall.

Goethe, speaking of some comparisons that had been instituted between himself and Shakespeare, said: "Shakespeare always hits the right nail on the head at once; but I have to stop and think which is the right nail, before I hit."

It has been said that a few pebbles from a brook, in the sling of a David, who knows how to send them to the mark, are more effective than a Goliath's spear and a Goliath's strength with a Goliath's clumsiness.

"Get ready for the redskins!" shouted an excited man as he galloped up to the log cabin of the Moore family in Ohio many years ago; "and give me a fresh horse as soon as you can. They killed a family down the river last night, and nobody knows where they'll turn up next!"

"What shall we do?" Asked Mrs. Moore with a pale face. "My husband went away yesterday to buy our winter supplies, and will not be back until morning."

"Husband away? Whew! that's bad. Well, shut up as tight as you can. Cover up your fire and don't strike a light to-night." Then springing upon the horse the boys had brought, he galloped away to warn other settlers.

Mrs. Moore carried the younger children to the loft of the cabin,

and left Obed and Joe to watch, reluctantly yielding the post of danger to them at their urgent request. "They're coming, Joe!" whispered Obed early in the evening, as he saw several shadows moving across the fields. "Stand by that window with the axe, while I get the rifle pointed at this one." Opening the bullet-pouch, he took out a ball, but nearly fainted as he found it was too large for the rifle. His father had taken the wrong pouch. Obed felt around to see if there were any smaller balls in the cupboard, and almost stumbled over a very large pumpkin, one of the two which he and Joe had been using to make Jack-o'-lanterns when the messenger alarmed them. Pulling off his coat, he flung it over the vegetable lantern, made to imitate a gigantic grinning face, with open eyes, nose, and mouth, and with a live coal from the ashes he lighted the candle inside. "They'll sound the war-whoop in a minute, if I give them time," he whispered, as he raised the covered lantern to the window. "Now for it!" he added, pulling the coat away. An unearthly yell greeted the appearance of the grinning monster, and the Indians fled wildly to the woods. "Quick, Joe! Light up the other one! Don't you see that's what scar't 'em so?" demanded Obed; and at the appearance of the second fiery face the savages gave a final yell and vanished in the forest. Mr. Moore and daylight came together, but the Indians did not return.

Thurlow Weed earned his first shilling by carrying a trunk on his back from a sloop in New York harbor to a Broad Street hotel. He had very few chances such as are now open to the humblest boy, but he had nameless tact and intuition. He could read men as an open book, and mold them to his will. He was unselfish. By three presidents whom his tact and shrewdness had helped to elect, he was offered the English mission, and scores of other important positions but he invariably declined.

Lincoln selected Weed to attempt the reconciliation of the New York "Herald," which had a large circulation in Europe, and was creating a dangerous public sentiment abroad and at home by its articles in sympathy with the Confederacy. Though Weed and Bennett had not spoken to each other before for thirty years, the very next day after their interview the "Herald" became a strong Union paper. Weed was then sent to Europe to counteract the pernicious influence of secession agents. The Emperor of France favored the South. He was very indignant because Charleston harbor had beeen blockaded, thus shutting off French manufacturers from large supplies of cotton. But the rare tact of Weed modified the emperor's views, and induced him to change to friendliness the tone of a hostile speech prepared for delivery to the National Assembly. England was working night and day preparing for war when Weed arrived upon the scene, and soon changed largely the current of public sentiment. On his return to America the city of New York extended public thanks to him for his inestimable services. He was equally successful in business, and acquired a fortune of a million dollars.

"Tell me the breadth of this stream," said Napoleon to his chief engineer, as they came to a bridgeless river which the army must cross. "Sire, I cannot. My scientific instruments are with the army, and we are ten miles ahead of it."

"Measure the width of this stream instantly."—"Sire, be reasonable!"—"Ascertain at once the width of this river, or you shall be deposed."

The engineer drew the cap-piece of his hemlet down until the edge seemed just in line between his eye and the opposite bank;-then, holding himself carefully erect, he turned on his heel and noticed where the edge seemed to touch the bank on which he stood, which was on the same level as the other. He paced the distance to the point last noted, and said: "This is the approximate width of the stream." He was promoted.

"Mr. Webster," said the mayor of a Western city, when it was learned that the great statesman, although weary with travel, would be delayed for an hour by a failure to make close connections, "allow me to introduce you to Mr. James, one of our most distinguished citizens." "How do you do, Mr. James?" asked Webster mechanically, as he glanced at a thousand people waiting to take his hand. "The truth is, Mr. Webster," replied Mr. James in a most lugubrious tone, "I am not very well." "I hope nothing serious is the matter," thundered the godlike Daniel, in a tone of anxious concern. "Well, I don't know that, Mr. Webster. I think it's rheumatiz, but my wife"— "Mr. Webster, this is Mr. Smith," broke in the mayor, leaving poor Mr. James to enjoy his bad health in the pitiless solitude of a crowd. His total want of tact had made him ridiculous.

"Address yourself to the jury, sir," said a judge to a witness who insisted upon imparting his testimony in a confidential tone to the court direct. The man did not understand and continued as before. "Speak to the jury, sir, the men sitting behind you on the raised benches." Turning, the witness bowed low in awkward suavity, and said, "Good morning, gentlemen."

"If I send a man to examine a horse for me, I expect him to give me his points, not how many hairs he has in his tail," said Lincoln, when a pile of papers was handed him containing the report of a Congressional committee appointed to examine a new gun. "I should want a new lease of life," said he, "to read all this."

"What are these?" asked Napoleon, pointing to twelve silver statues in a cathedral. "The twelve Apostles," was the reply. "Take them down," said Napoleon, "melt them, coin them into money, and let them go about doing good, as their Master did."

"I don't think the Proverbs of Solomon show very great wisdom," said a student at Brown University; "I could make as good ones myself." "Very well," replied President Wayland, "bring in two tomorrow morning." He did not bring them.

"Jim Lowell writes books, and has been in England a spell," said

an Adirondack guide, "but he's an ign'rant feller, for when we were making first-rate time down stream in the current, he didn't know any better than to want me to steer the canoe to the other side of the stream, just to get in the shade of the bank where we didn't get ahead at all. Now I call a man that don't know enough to keep in the current a blamed ignoramus."

"Will you lecture for us for fame?" was the telegram young Henry Ward Beecher received from a Young Men's Christian Association in the West. "Yes, F. A. M. E. Fifty and my expenses," was the answer the shrewd young preacher sent back.

Montaigne tells of a monarch who, on the sudden death of an only child, showed his resentment against Providence by abolishing the Christian religion throughout his dominions for a fortnight.

The triumphs of tact, or common sense, over talent and genius, are seen everywhere. Walpole was an ignorant man, but he held the sceptre over England for a quarter of a century. Charlemagne could hardly write his name so that it could be deciphered; but these giants knew men and things, and possessed that practical wisdom and tact which have ever moved the world.

Tact, like Alexander, cuts the knots it cannot untie, and leads its forces to glorious victory. A practical man not only sees, but seizes the opportunity. There is a certain getting-on quality difficult to describe, but which is the great winner of the prizes of life. Napoleon could do anything in the art of war with his own hands, even to the making of gunpowder. Paul was all things to all men, that he might save some. The palm is among the hardest and least yielding of all woods, yet rather than be deprived of the rays of the life-giving sun in the dense forests of South America, it is said to turn into a creeper, and climb the nearest trunk to the light.

He who would push to the front in this competitive age must be in touch with the great bustling, busy world. He must keep his mind parallel with the nature of things. He must not be one of those who explore the illimitable and grasp the infinite, but never pay cash.

In the patent-office at Washington may be seen many thousands of ingenious mechanical devices, not one in a hundred of which has ever been put to any practical use, and never will be seen outside the rooms where they are stored for exhibition. Most of these are the results of days, months, and even years of labor on the part of men whose inventive faculties ought to have enabled them to render valuable service to their fellow men; but which unfortunately, not being balanced by the necesssary qualities to render them of practical value, have been squandered in the invention and construction of machines for doing what nobody ever cares to have done, or what can be accomplished by much simpler and better means.

There are many engineers who know vastly more than George Stephenson did, but he knew how to apply his knowledge.

A farmer who could not get a living sold one half of his farm to a

young man who made enough money on the half to pay for it and buy the rest. "You have not tact," was his reply, when the old man asked how one could succeed so well where the other had failed.

According to an old custom a Cape Cod minister was called upon in April to make a prayer over a piece of land. "No," said he, when shown the land, "this does not need a prayer; it needs manure."

To see a man as he is you must turn him round and round until you get him at the right angle. Place him in a good light as you would a picture. The excellencies and defects will appear if you get the right angle and a favorable light. How our old schoolmates have changed places in the ranking of actual life! The boy who led his class and was the envy of all has been distanced by the poor dunce who was called slow and stupid, but who had a sort of dull energy in him which enabled him to get on the world. The class leader had only a theoretical knowledge, and could not cope with the stern realties of the age. Even genius, however rapid its flight, must not omit a single essential detail, and must be willing to work like a horse.

Shakespeare had marvelous tact; he worked everything into his plays. He ground up the king and his vassal, the fool and the fop, the prince and the peasant, the black and the white, the pure and the impure, the simple and the profound, passions and characters, honor and dishonor — everything within the sweep of his vision he ground up into paint and spread it upon his mighty canvas.

Some people show want of tact in resenting every slight or petty insult, however unworthy their notice. Others make Don Quixote's mistake of fighting a windmill by engaging in controversies with public speakers and editors, who are sure to have the advantage of the final word. One of the greatest elements of strength in the character of Washington was found in his forbearance when unjustly attacked or ridiculed.

Artemus Ward touches this bubble with a pretty sharp-pointed pen.

"It was in a surtin town in Virginny, the Muther of Presidents and things, that I was shaimfully aboozed by a editor in human form. He set my Show up steep, and kalled me the urbane and gentemunly manager, but when I, fur the purpuss of showin fair play all round, went to anuther offiss to get my handbills printed, what duz this pussillanermus editer do but change his toon and abooze me like a injun. He sed my wax-wurks was a humbug, and called me a horey-heded itinerent vagabone. I thort at fust Ide pollish him orf ar-lar Beneki Boy, but on reflectin that he cood pollish me much wuss in his paper, I giv it up; and I wood here take occashun to advise people when they run agin, as they sumtimes will, these miserable papers, to not pay no attenshun to um. Abuv all, don't assault a editer of this kind. It only gives him a notorosity, which is jist what he wants, and don't do you no more good than it would to jump into enny other mud-puddle. Editers are generally fine men, but there must be black sheep in every flock."

John Jacob Astor had practical talent in a remarkable degree. During a storm at sea, on his voyage to America, the other passengers ran about the deck in despair, expecting every minute to go down; but young Astor went below and cooly put on his best suit of clothes; saying that if the ship should founder and he should happen to be rescued, he would at least save his best suit of clothes.

"Their trading talent is bringing the Jews to the front in America as well as in Europe," said a traveler to one of that race; "and it has gained for them an ascendency, at least in certain branches of trade, from which nothing will ever displace them."

"Dey are coming to de vront, most zairtainly," replied his companion; "but vy do you shpeak of deir drading dalent all de time?"

"But don't you regard it as talent?"

"A dalent? No! It is chenius. I vill dell you what is de difference, in drade, between dalent and chenius. Ven one goes into a man's shtore and manaches to sell him vot he vonts, dat is dalent; but ven annoder man goes into dat man's shtore and sells him vot he don't vont, dat is chenius; and dat is de chenius vot my race has got."

Tact is a national trait. The Chinese understood the art of printing, and possessed the magnetic needle and gunpowder, centuries in advance of other nations, but they did not have the practical talent to use them to any great advantage. But the English and other European nations changed the face of the civilized world with them.

Tact is a child of necessity. It is not found in people who live under a tropical sun, where there is little need of clothing, and where food is found ready prepared in the date, cocoanut, and banana. It has its highest development where man has to struggle hardest for existence.

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## GOING TO COLLEGE.

BY

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Editor-in-Chief of "Draper's Self Culture."

NOT so very long ago there would be two or three boys in a high-school class who thought about going to college. Then there were only a few high schools in each state, and colleges were scarce and small.

Now there are perhaps a hundred colleges larger and stronger than the very best in the whole country at the time of the Civil War. In nearly every state there is a great state university. There is a high

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YALE COLLEGE, OLD & NEW BUILDINGS.

YALE COLLEGE: OLD AND NEW BUILDINGS

FROM PHOTOGRAPH

Elihu Yale was born in Boston in 1648. About 1678 he went to India, acquired great riches, and became governor of Fort George, Madras. When he returned to England he sent books and money to the college at New Haven which bears his name. The old buildings and the new form a striking contrast.

school in every town. And nearly all high-school pupils, girls as well as boys, think about going, and very many of them do go, to college.

And what is "going to college?" Is it nothing more than leaving one school and going to another to study more difficult books?

Fathers and mothers who have some kind of college close at hand often thank their stars that their children can go to college without going away from home. But half of the going to college is in the going away from home.

Going to college means at least being set loose from the control of the home and given opportunity to think and do for oneself. It means the chance to gain the power of independent and balanced thinking, under the necessity which is upon a college student to think hard for himself and keep himself straight.

It is not severing relations with the home, by any means; rather, it is learning how dear the atmosphere of the home truly is, and how much its guidance and support have really meant. Perhaps it gives the one who goes the first clear sight of the precious interest which father and mother have in him.

An educated man in moderate circumstances told me recently that he had just received a letter from a son whom he had sent through college and law school, thanking him for all he had done, and telling him that the boy was now so well started in his profession that it would not be necessary to send him more money. And the father said, "And, do you know, it made me sad."

Of course it did, for the giving had been a labor of love. But how splendid to have an appreciative son thoroughly trained for noble life through such a labor!

Going to college is very much more than going away from home. It is going somewhere. And the somewhere is not a place where every step is regulated by written rule and directed by a past master in governing boys. It is not going to a place where all one's work has been cut out for him and all his thinking done for him in advance. It is going to a place where there is freedom to choose work and liberty in manner of life, but where the conditions challenge the utmost and the best there is in a youth.

Of course with new freedom a student may go to the bad. Even so, it is better than that the freedom be denied to all. Some, perhaps more, would go to the bad if they stayed at home. Some will get on the wrong road in spite of all precautions. That is not so hard to think of as is the fact that some go all awry because there are no precautions.

We have no right to accept in America the extreme and convenient and indifferent view of the German universities, concerning the conduct and character of students. We have something more to do in our universities than to stir intellectual activity and certify mental accomplishments.

Fathers and mothers who trust their sons and daughters to the free-

dom of a university have the right to know that they will not be subjected to dangers which the strength and energy of the authorities of that university can keep out. When the management of a university ignores the advance of the saloons and overlooks a case of drunkenness, when it winks at gambling, or only regrets it in musical tones — and betting on athletic events is only one form of gambling — it practically invites monstrous wrongs which have no place upon or round college grounds.

If these evils creep in, they are to be repelled. And happily, experience shows that by far the greater number of students will sustain college authorities in repelling the evils which menace college life. Students who go to the bad in spite of precautions forfeit their right to college freedom.

The college is bound to do all it can to help them, but if they will not be helped, they must go home, in order that legal guardians may resume control over them. If even that does not avail, they will have to find a place with the under side of the world rather than with that upper side for which a good university provides the best preparation.

Now let us speak of the questions which will meet one who can prove that he has substance enough to exercise college freedom safely under wholesome conditions.

First there is the living problem. At college, just as anywhere else, one may live on almost any scale he will. There is no more rationally democratic institution in America, none more typical of American traditions and purposes, than the American college or university. One is quite as likely to lose caste from having too much money as from having too little. You may have to live with exceeding care, you may be obliged to earn your living, or a part of it, and yet be quite as able to gain the genuine respect and regard of all whose respect is worth having as if you lived in sumptuous and reckless extravagance.

But to do this you must not forget two or three things. The college is not a poor man's home. It is a rich man's home just as well. The law of the place is inexorable. Neither money nor the absence of it is to determine your standing. Personal worth and the semester examinations will settle that.

You must do your college work. You cannot do this without healthful living, and you cannot do it while you are doing too much other work. Hence, it is frequently better to drop out for a year and earn money enough to return and live comfortably and concentrate effort on college work, rather than struggle on against an inevitable breakdown. Again, a man must not claim special favors because he is poor, and he must not forget that it is fatal if he is ashamed of his poverty.

Four or five years ago I met a college boy, in a wage-earner's dress and with a crowbar over his shoulder, crossing our university campus. He doffed his hat, looked significantly at the bar, and said, with a laugh:

"This pen is mightier than the sword, anyhow, sir."

"Yes, yes," I said to myself, "that boy is all right."

A few months later, just at the opening of the fall semester, we met again as he was coming from the business office.

"I've worked like a dog all summer," he said, "but I've had a good time. I've just been up after my money, and I've got it in my pocket. Now I'm going to change my clothes and be a gentleman once more."

Again I said, "You are all right."

In a few months more we met again, when he received his degree. Since then he has taken his frail and proud mother back to see her girlhood home in England once more before she dies, and he has come to be an instructor — he will yet be a professor — in one of the leading universities of the country. Cheerfulness and sense settled his case and put his standing high.

The line of college work which shall be taken up is something of a problem. One who is trying to settle it is entitled to patience and sympathy; too often he is entitled to more than he gets. But it is not all to be decided for him. Although it is a large question, he must act upon it for himself. It is better not to attempt to act upon it too quickly. One is entitled to follow work which he likes to do if he likes work of any kind. The trouble with some men is that they do not grow enthusiastic over work of any kind. But they do not count for much, and there is no real place for them in college. If one will go at something, and go at it hard, it will not be a great while before he will prove his like or his dislike for it, and settle the question as to whether he had better stick to it or not. If he likes it he will probably suceed; if not, he may well change to something else, for his life will fall short of real success unless he works at something with enthusiasm. It often takes real courage to change lines of college work. But very many of the most conspicuous successes have come out of second choices in work.

The spirit with which a young man goes to college is likely to develop some early results. If he thinks the "other fellows" will have to "stand around" because he has arrived, he is quite likely to find himself reduced to subjection, and under the necesssity of modifying his opinions. If he thinks he is smart enough to fool full-grown men a great while, he is in danger of being very soon undeceived.

If he faces the fact that his worth and station will soon be fixed by common sentiment, and that common sentiment is almost unerring, he will gain an agreeable and an honorable standing. If he reasons that his college teachers are reasonably capable and genuinely interested in him, and if he does not help to establish a bottomless and senseless gulf between them and himself, but tries to set up mutually helpful relations, without asking more than he ought and without obsequiousness, he will soon bring about something which will mean very much to him and to them also, and will continue when the college days are over.

It is idle to go to college without a lively appreciation of the main

business for which one goes. That is to do college work. A college degree worth the having can be won by nothing but serious, resolute, systematic study. Habits must be regular. Health and rational living and strong purpose are vital factors. Recreation is necessary to sound health, and companionship is essential to sane living. So a rational division of time is important.

A man cannot rest too much and do his work, nor can he work overmuch without endangering his powers of work. He cannot by any course of irrational pleasure rob his body and mind of their native strength and natural zest without failing in the main thing for which he goes to college.

Then there is the problem of student friendships and organizations. In many cases tendencies have gone so far before leaving home that they settle this matter at once. If not, it settles itself very quickly when the time comes.

It is interesting, sometimes amusing, to see how quickly a new student settles down with a fraternity, or with the Christian Association, or with a literary society, or with a scientific club, or with the "barbarians."

Close association with congenial spirits is natural, and it is well. A boy should make close friendships with those whose friendships mean the most to him.

There is something more than friendship in the student organizations. There is good experience in helping to manage an organization, in the necesssity of giving way to others at times, in the habit of standing up for something, and in the necessity of so steering the affairs of an organization that one can stand up for it. A student denies himself much if he does not go in with some college organization.

Probably more college faculties and more parents have had anxiety over the Greek letter fraternities than any other form of college organization. But the few would seem to have been without occasion.

They are not secret enough to harm any one. Their purposes are well enough known. They cannot exist long except on the basis of decency and order; they must fail unless they stand for the good of their members and the stability, prosperity and effectiveness of the institution with which they are associated. The national organizations of these bodies are very helpful in holding things level, and provide avenues for extending friendships over the country.

The upper classmen are likely to lord it over the freshmen whom they have considerately admitted to their presence, but that is not so very bad for the freshmen; and if the older men lord it over the youngsters, they help them, too. And very soon the freshmen get to be lords in the household themselves.

So there is no great problem, certainly no great peril, in the matter of college organizations. A boy generally does well to go in with the one which he most likes, if he can get in.

Few students will escape some phase of the problem of college ath-

letics. The overwise or timid old people shake their heads in grave apprehension. The common movement toward greater physical strength for educated men and women is one of the glorious things of this American generation. The wider popularity of out-of-doors sports is something in the way of a healthful offset for the unfortunate phases of the intense special study so characteristic of present-day higher education.

A student will meet the athletic problem well if he stands for cleanliness and true manliness in sport; if he is as much as possible in the open air and makes the most of his physical powers; if he "tries for the team," and making it, plays always hard and fair.

An appointment to an office is but a poor title to it; it is only a title to an opportunity. The title to the office comes in proved capacity to fill it. The right to go to college does not lie in having the railroad fare and the clothes to wear and food to eat while there, but in the proved capacity to exercise college freedom for the making of a man.

One who cannot say to a crowd, "No I won't do it, and if you are going to, I am going home," has no right to go to college. If he cannot keep out of bankruptcy he is too young or too dishonest to go to college. If he is so weak as to get into troubles of which he dares not tell his father or his mother, he ought to be kept in the nursery and looked after. If he is so mean as to spend the family money wantonly and disappoint ruthlessly the sacred hopes which center in him, he deserves the retribution he is more than likely to get.

Going to college is starting in noble life. If a boy has a head and conscience and purpose to take with him he may go without fear. He may take his new freedom in his hand with a strong grasp and use it without hesitation.

He will blunder, but his very blunders will be his best teachers. He will not be put down. He will not be turned aside. He will learn much that is in the books and much more that is not.

He will govern himself and learn how to make the most of himself. He will find the greatest pleasure and reap the greatest good in being of some help to others. He will do things and become a part of things, and form attachments, and gain power, and enter into life, and look out upon a realm of endless opportunity in which he may be as great a factor and have as large a part as any one else.

# THE COLLEGE WOMAN.

BY

THE VERY REV. EDWARD A. PACE, PH. D.

Professor of Philosophy at the Catholic University of Washington.

THE ideal of the college woman, as we understand it, is threefold. In the first place, the college woman is one who has received much, she is one who during her collegiate experience has come to know the greatest minds of the past, who has dwelt with the thoughts and the deeds and the aims of the greatest minds of antiquity; she is one who, perhaps, may not know by direct experience the world for which she is preparing, but she is one who has learned of a greater world, the world from which we draw our culture, our refinement, our civilization, and our religion, and because during these four years the college woman has been associated spiritually with the great minds of that past, she looks out upon the world of the present from a higher point of view, from a point of view that is more spiritual, that is deeper, and in a certain sense is more filled with the practical ideas of solid wisdom.

The college woman moreover is one who has kept much, one who in dealing with the treasures of the past has not merely handled them and set them aside, but who has stored up in her own mind wisdom, and in her own heart strength, so that there within her being there is created a sanctuary to which in her thoughts she may retire, she may withdraw from the clamor and distraction and disturbance of the world and find within herself the source of her strength. The college woman who has been really educated along the right lines does not go beyond herself, beyond the sphere of her own activities to find her pleasures, to find her consolations, to find her strength — for education, if it means anything, means that there has been created within the mind the source of genuine pleasure, of best consolation, and of greatest strength.

The college woman is one who has not only received much and kept much, but one who is able to give and who gives much. It is a false idea to think that the woman educated in college is one who has learned to live among books alone, is one who treasures her culture, her refinement, for herself alone; but at the proper time and in the proper circumstances, guided by that inner instinct which comes from culture and education, the college woman is able to go forth as through the gates of the sanctuary to dispense upon others the blessings which she herself has received. The college woman, because she is cultured, does not thereby look down upon those who have not had the same ad-

From an address to the graduates of Trinity College, Washington, D. C.

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VASSAR AND SMITH COLLEGES

FROM PHOTOGRAPHS

Vassar (Poughkeepsie, N. Y.) is one of the oldest colleges for wor en. It was organized in 1861. It is non-sectarian. There are over 90 professors and about 1000 students. Jas. M. Taylor, D.D., LL.D., President.

Smith (Northampton, Mass.) is another of our famous colleges for women. It was organized in 1875; is non-sectarian in character. It has nearly 100 professors and 1500 students. L. Clark Seelye, D.D., LL.D., President.

vantages; on the contrary, culture means a broadening out of her sympathies, she is ready to enter into every good work and help those who strive to uplift others; consequently wherever we find a genuine college woman we find that she is the medium, the channel of communication, between all the culture, all the spiritual inheritance of the race, and the entire race as it exists at present.

Now, if that be, in a general way, the idea of the college woman, what shall we say of the college woman in our country? Are there not here conditions which define in a special way the sphere and the work of the educated woman? We have only to glance back, I will not say over our political history, but over our educational history, to see that by the very growth of our institutions there has been prepared a special task for those who receive collegiate education, and why? Because in this country, by the very fact that there is a larger liberty, by the very fact that it is a democracy, there is greater call for that restraint, that self-control, that balance of thought and of action, which is implied in college education, and because in our democratic country women have a larger opportunity than in any other country to exercise those powers which are peculiarly their own. It is true with this democratic spirit America has progressed as no other country has during the last two or three centuries. We were accustomed to say, and educators even up to the last few years have been accustomed to regard that in the American life there were too many tendencies of a material sort, that progress for us meant simply advance in wealth and in the development of material resources; but to-day it is fairly recognized that alongside of this material progress, nay, more, that by dint of this material progress there is also progress of a higher kind. The intellectual progress of this country is much more conspicuous to-day than it was a hundred years ago, and hence the woman who is to take part in the national life must be a woman prepared to recognize what is good in American life, and at the same time to distinguish it from any tendencies that might make for evil.

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## THE FIVE EVIDENCES OF EDUCATION.

BY

NICHOLAS MURRAY BUTLER, LL. D.
President of Columbia University, New York.

1. Correctness and precision in the use of the mother tongue.
2. Gentle manners, which are the expression of fixed habits of thought and action.
3. The power and habit of reflection.
4. The power to grow.
5. Efficiency, or the power to do.

# THE GIRL OF CULTURE.

BY

AMY E. TANNER.

Professor of Philosophy at Wilson College, Chambersburg, Pa.

WHEN has a girl culture? As I ask myself this question there rise before me the faces of two women differing widely in other characteristics, as well as in the work which they did for their age, but agreeing in the possession of that indefinable thing which we call culture. Alice Freeman Palmer surely had culture. To that the thousands of college girls who came under her gracious influence while she was the beloved President of Wellesley College, and who look back upon her with a reverence and love akin to adoration, bear unhesitating witness. And Jane Addams, the little sister of the poor in a unique order of her own, the universal neighbor, "the one saint of Chicago," as some one has called her, certainly she also has culture. College President and slum worker — two lives could scarcely be more different as to externals; one passed in the academic calm of a beautiful campus, among young women eager for wisdom; the other, in the dirtiest of the dirty streets of a big city, among criminals and the starving. And yet these women, differing so in the conditions of living, are much alike when we come to examine their lives more closely.

What is it then, that makes both of them the possessors of culture? Is it education? In part, perhaps, for both of them are college bred, and both of them traveled widely. They had at their command the good both of the past and the present, the Old World and the New. But education alone does not give culture. Can you not think of many college men and women who are no better than boors in manners, and whose pride of education has built about them such a wall of prejudice and conceit that their education is finished on the day when they receive their degree? I can point out many a person holding the A. B. or the Ph.D. degree who is so narrow, so one-sided, so intolerant, that I blush for the higher education which has produced him. Education may be a convenient aid to culture, but cannot take its place.

But if a well-trained intellect does not give culture, is culture to be found in the possession of strong feelings? Perhaps nothing is more characteristic of Mrs. Palmer and Miss Addams than their warmth of temperament, and this may be what makes them cultured. Yet we must surely reject this as the test when we recall the sentimental people of our acquaintance — the fifth-rate artists fairly slopping over with a love for nature, the sensitive musicians, tempests of ineffective emotions, the weakly philanthropists, loving all men in general. No, such

people have not culture, though we cannot deny that they have plenty of feeling. They lack the balance and self-control that go with true culture.

But if culture does not lie in the possession either of a well-trained intellect or of strong feelings, where is it to be found? What third possibility is there? Once more we can find the answer in the lives of the two women whom we have chosen for our example. Well trained though they were mentally, deep though they were emotionally, both these sides of their character were but subsidiary factors in their living. The strong major chord of their lives was service, and in service to their age the notes of a high ideal and of love for humanity found their solution and their satisfaction. This was what made them cultured women as distinct from educated or appreciative women. This was what gave them balance and self-control. This was what made their education of worth and their feelings effective.

Such culture is what all of us are seeking, surely, and the way to it seems not so difficult to know, hard though it be of attainment. We can easily see the path up the mountain, but when we begin to climb it, we become weary in well doing, our will weakens, and presently we turn aside and rest satisfied with our present acquisitions. But some of us still press on, ever higher and higher, and to such I should like to point the way in somewhat more of detail.

The life of service is open to every one in the humble details of daily living, and here is where anyone can begin to acquire culture. If the task is so small a one as sweeping a room or washing the dishes, it can be done with understanding and interest, or in ignorance and carelessness. But see now how culture begins. The girl who wants to sweep the room in the best way possible, finds out what that best way is. She makes inquiries regarding the most serviceable brooms and brushes, she finds out the different kinds of floor polish and carpet cleaners, she becomes an expert on the subject of floors. This does not carry her very far in culture, you think? Well, perhaps floors are not the most culture-giving objects in the world, but the girl who becomes an expert on them will not have to spend much time on them, at least, and will be as cultured as they will allow! The point is, however, that even if the task is not as interesting as some others, she does attain to a completeness in it that is well worth while. If instead of floors or dishes, we mention cooking, we enter a realm where the possibilities of culture are much wider. The girl who becomes an enthusiast in cooking in these days has before her all of chemistry and biology to conquer on the intellectual side, and all such things as daintiness and taste, on the emotional. She cannot reach the greatest efficiency here without also coming to a fair degree of education.

We may take almost any kind of work and we shall find that the same thing is true. The artist, for instance, who strives and ever strives more earnestly to "draw the Thing as he sees It for the God of Things as they Are" is open to teaching from every one with whom

he comes into contact and gets suggestions from the humblest things about him. Leonardo did not disdain the hard, knotted hand of the peasant, though he knew too the most beautiful works of antiquity. The musician who is full of indescribably beautiful sounds finds himself forced to dry and disagreeable tasks in the mathematics of harmony before he can adequately reproduce the melody of which his soul is full. The poet goes through a long probation in writing before he can produce those verses which seem to us to flow so instinctively and easily from his pen.

Always the lesson is the same. The path of service lies open for all to follow, but they alone do choose it who have a strong love for humanity, a high message to deliver. For them the path widens and widens to include all of knowledge and love to all men. More and more do they become cultured in the true meaning of the word. They become personalities so deep, so rich, that words fail us when we try to describe them, and we can only uplift them in our hearts as our own ideals, to attain which we would sacrifice all else.

So we see that the true task of feeling is to give the stimulus or the motive which impels us onward in our living. Our reason, on the other hand, has as its task the direction and guidance of that feeling into the best channels. It supplies the plan of campaign. Does not this show, too, just the value of education? The truly educated man is the one who can use his mind best in satisfying the needs of living. That is what education is for, when all is said and done — to enable us to live better lives. If, directly or indirectly, it does not do this, then it is pure waste of our time. But genuine training makes a person quick-witted, ready to meet any emergency, good at planning. It gives a high ideal, to which his ardent feelings supply color and warmth and his strong will the effort necessary to realize this ideal in living. This it does in part by training him to see the needs of his time, and in part by showing him what others have already done, but whether it is teaching him sociology and civics or history and philosophy, the end is the same — to make him a better doer, a more efficient servant and minister of his age.

The attainment of culture, then, is not dependent so much upon the particular conditions in which we happen to live as it is upon our own selves. It is possible for any of us to become another Jane Addams or Alice Freeman Palmer if we have within us their love for others, their broad-mindedness and tolerance, their efficiency in serving. Such qualities are not, indeed, given to us, but can we suppose that they were given to them? Rather, it is our task to create in ourselves those very attributes, to supply to our love the fuel of deeds and the oxygen of ideals, until the smoldering embers become a tower of flame, a beacon lighting the ages.

Character is not a gift, but an attainment. We create the self that we are, be that self the petty-minded woman of leisure or the large-souled, deep-hearted lover and doer of good.

# THE EDUCATION AND TRAINING OF YOUNG WOMEN FOR SOCIAL SUCCESS.

BY

THE MANAGING EDITOR.

IN order to secure a concensus of opinion on the following most important points in connection with the education of young women and fitting them for a social career, the questions printed below were addressed to a large number of leading ladies all over the country:

1. After college, is the finishing school career the best equipment for social success, or is home training the best preparation?
2. Are you in favor of athletics for young women?
3. Do you consider foreign travel a necessity or merely advisable?
4. Are you in favor of the recent greater freedom from chaperonage for young women?

A representative selection from the answers received is appended in tabular form. It would be impossible to print them all: though they have all been tabulated in this manner. From this complete summary it is clearly shown that while there is much diversity of opinion, as would naturally be the case, there is a distinct trend in a special direction in each group of replies.

It is very clear from the answers received to question No. 1 that home training is considered the best preparation, but a large number of our correspondents qualify their reply by saying that this is only the case if the home atmosphere be right and that much depends on the individual character. A very typical reply is that of Mrs. de Sumichrast, the wife of the eminent Harvard professor; she says: "Depends largely upon what home the girl comes from. If she is the daughter of parents who are self-made, as the foolish term is, she will need the advantage of training in a first-class school where she will be under the direction of ladies who know the ways of society. Manners are not acquired as readily as money, and many excellent persons, whose heart is all right and whose energy and skill have brought them fortune, have not the remotest idea of the ordinary conventions of society. Society has its laws, its customs, to which the girl who would attain success must necessarily conform. If she has not the opportunity of acquiring a knowledge of them in her own home, she must acquire it in a good school or from a competent private teacher."

Some correspondents enlarge on the value of school and college life, while one considers it only desirable if a girl is to become a teacher.

On the subject of athletics for girls, there is a very marked plea for moderation, and many couple with it comments on the undesirability

of competitions, match-games and newspaper notoriety, many also advocate the milder games; others point out the healthfulness of athletics and others again are alive to the fact that the healthy girl is the girl beautiful. We are also warned by some, of the danger of "mannishness." In this connection, Mrs. de Sumichrast, already quoted, puts the matter in a form which reflects the trend of the majority of our correspondents, when she writes: "In moderation, yes. In excess, no. Yet excess is the danger, for enthusiasm once excited, a girl is apt to throw herself too eagerly into athletics and to lose the grace and reserve which are so attractive in a member of her sex. In moderation, athletics are excellent, developing freedom of carriage and contributing to health, but in moderation.

Foreign travel is held by the majority to be advisable rather than a necessity. Its advantages in the way of extending one's culture, broadening one's mind, and of acquiring foreign languages are pointed out by many. Some call it a luxury, almost all deem it desirable. The importance of traveling in the right company is insisted upon, and one wise mother approves of foreign travel if it does not make too great a demand upon the parental purse! There is something suggestive and helpful in Mrs. de Sumichrast's reply which we quote in full:

"A necessity for a girl who seeks social success in the fullest sense. The reading of works of travel, of articles in magazines and newspapers, and the study of photographs, combined with an intelligent pumping of people who have traveled and who can speak well of what they have seen, may, in the case of a particularly bright young woman, enable her to produce the effect of having acquired her information at first hand, but such young women are not common. Undoubtedly there is something gained in foreign travel which nothing else can take the place of. Success in society demands sacrifices, and foreign travel is one of the sacrifices which have to be made."

On the much vexed question of chaperonage many of our correspondents have something more to say than a direct yes or no. But here also there is an unmistakable tendency shown, which is against greater freedom from chaperonage. There should be no relaxation, is the general feeling — some deplore "the free and easy manners of our girls;" others think that "boys, like girls grow better if put on their honor." Again one writer says, "Chaperonage saves many a heart-ache and many a blush." Mrs. Maynard Ladd says, "American young women are perfectly capable of taking care of themselves at home and abroad. Chaperonage need not be irksome and it makes for greater gentleness and dignity and consideration for older people," a view which is shared by many. The sort of chaperonage which another correspondent describes as "not policing" is generally felt to be the chaperonage of the right kind — another writing against ex-

tending the present freedom says, "while the vast majority of girls are to be trusted implicitly, chaperonage tends to increase dignity and womanliness."

The age limit at which chaperonage may cease is variously put by a few correspondents — some place it at eighteen; others at twenty; while another says it is not necessary after thirty.

Mrs. de Sumichrast says on this subject: "No; no more than I am in favor of anarchy. Chaperonage has its disadvantages for the chaperoned and for the one of the other sex who prefers to be alone with the young woman, but so has law for the individual who prefers to have things all his own way. Chaperonage is merely the outward sign that a young woman respects herself, her family and her hostess. It does not involve any curtailment of proper liberty; it is a protection, which may not be needed, but which it is useful to have."

But perhaps the best presentation of the view held by the majority of our correspondents is that so admirably expressed by Mrs. W. J. Honeyman, the President of the Young Women's Christian Association, who says, and with this extract we may fitly close our brief comment: "The freedom from chaperonage in the present age seems to me to be a very dangerous precedent and is taking away a great deal of delicate bloom so essential to a young woman's attractions."

## EXTRACT FROM THE SUMMARY OF REPLIES (*See Page 161*)

| NAME. | Question I. | Question II. | Question III. | Question IV. |
|---|---|---|---|---|
| Mrs. Henry W. Abbot | Finishing school | In moderation. | Very advantageous | No |
| Mrs. Jos. Adamowski | Home training | In moderation. | Very helpful | Yes |
| Mrs. Melvin O. Adams | Home training | In moderation. | Very advisable | Yes |
| Mrs. Francis R. Allen | Depends on individual character | Yes | Necessity | No |
| Mrs. Thomas Aspinwall | Home training | In moderation | Necessity | Yes |
| Mrs. Robt. W. Atkinson | Home training | In moderation. | Advisable | No |
| Mrs. Jas. D. Barney | Home training | Yes | Merely advisable | Yes |
| Mrs. Chas. C. Barton | Home training | In moderation. | Advisable | Yes |
| Mrs. Henry H. A. Beach | Depends on individual character | In moderation. | Merely advisable | No |
| Mrs. Wm. B. Bird | Home training | In moderation. | Advisable | To a certain extent |
| Mrs. E. F. Bowditch | Finishing school | In moderation. | Necessity | Decidedly |
| Mrs. Richards Bradley | Home training | In moderation. | Merely advisable | No |
| Mrs. H. G. Brooks | Home training | In moderation. | Advisable | No |
| Mrs. J. A. Brooks | Depends on the home | In moderation. | Advisable | No |
| Mrs. Peter C. Brooks | Home training | In moderation. | Advisable | No |
| Mrs. W. S. Bryant | Depends on the home | In moderation. | Necessity | No |
| Mrs. George Burroughs | Depends on the home | Decidedly | Very advisable | No |
| Mrs. Wm. B. Cabot | Finishing school | In moderation. | Advisable | No |
| Mrs. B. F. Calef | Finishing school | Yes | Very desirable | No |
| Mrs. W. R. Castle, Jr. | Home training | In moderation. | Merely advantageous. | To a certain extent |
| Mrs. J. W. Chester | Home training | No | Advisable | Depends on the girl |
| Mrs. John D. Clark | Home training | Yes | Beneficial | No |
| Mrs. J. R. Coolidge | Home training | In moderation. | Advisable | No |
| Mrs. Jos. W. Coxe | Home training | Yes | Merely advisable | No |
| Mrs. Edward A. Danna | Home training | In moderation. | Broadening | No |
| Mrs. Chas. Davis | Home training | Decidedly | Advisable | No |
| Mrs. Charles T. Davis | Depends on individual character | In moderation. | Necessity | Yes |
| Mrs. L. S. Davis | Home training | Yes | Of great value | No |
| Mrs. Dudley Dean | Finishing school | No | Necessity | Yes |
| Mrs. Jas. E. Dodd | Home training | In moderation. | Advisable | Yes |

| | | | | |
|---|---|---|---|---|
| Mrs. C. A. Dolph | Home training | In moderation | Advisable | No |
| Mrs. Geo. W. W. Dove | Home training | No | Necessity | No |
| Mrs. John Dove | Home training | In moderation | Advisable | No |
| Mrs. John Downes | Home training | In moderation | Advisable | No |
| Mrs. A. H. Duff | Depends on individual character | In moderation | Necessity | No |
| Mrs. Chas. L. Edgar | Home training | In moderation | Helpful | Depends on girl |
| Mrs. John C. Edwards | Home training | In moderation | Necessity | Yes |
| Mrs. E. H. Eldredge | Home training | In moderation | Advantage | No |
| Mrs. Edw. C. Ellis | Depends on individual character | In moderation | Necessity | No |
| Mrs. Andrew Fiske | Home training | Yes | Merely advisable | No |
| Mrs. Howard C. Forbes | Home training | Yes | Merely advisable | No |
| Mrs. Paul R. Frothingham | Home training | In moderation | Necessity | No |
| Mrs. Chas. P. Gardiner | Home training | In moderation | Very advisable | No |
| Mrs. John Giles | Finishing school | Yes | Merely advisable | No |
| Mrs. R. H. I. Goddard | Home training | No | Very broadening | No |
| Mrs. Wm. N. Goodwin | Home training | In moderation | Advisable | No |
| Mrs. F. W. Goss | Home training | In moderation | Necessity | No |
| Mrs. Sam. S. Gray | Home training | Yes | Advisable | Yes |
| Mrs. Philip L. Hale | Home training | In moderation | Necessity | No |
| Mrs. J. F. Hall | Home training | Yes | Merely advisable | Yes |
| Mrs. Jas. M. Hallowell | Home training | Decidedly | Merely advisable | Yes |
| Mrs. Richard P. Hallowell | Home training | Certainly | Very nice | Yes |
| Mrs. B. F. Harding | Home training | In moderation | Necessity | No |
| Mrs. Thos. W. Higginson | Home training | In moderation | Advisable | No |
| Mrs. John L. Hildreth | Home training | In moderation | Merely advisable | No |
| Mrs. W. J. Honeyman | Finishing school | In moderation | Very important | Yes |
| Miss Louise Hoppin | Home training | No | Merely advisable | Yes |
| Mrs. Wm. C. Houston | Home training | In moderation | Advisable | No |
| Mrs. Oscar Iasigi | Home training | Yes | Great advantage | No |
| Mrs. Walter Jackson | Home training | In moderation | Advisable | No |
| Mrs. Elvira A. Jones | Finishing school | Yes | Advisable | No |
| Mrs. Austin H. Kenerson | Home training | Yes | Advisable | Yes |
| Mrs. Sara Beaumont Kennedy | Finishing school | In moderation | Necessity | To a certain extent |
| Mrs. Chas. A. Kidder | Home training | In moderation | Merely advisable | No |
| Mrs. Maynard Ladd | Home training | In moderation | Advisable | No |
| Mrs. John Lamb | Home training | Yes | Necessity | Yes |
| Mrs. Benj. J. Lang | Home training | No | Merely advisable | No |
| | | | Depends on girl | |

# THE OPEN VISION FOR YOUNG MEN.

BY

DANIEL PRATT BALDWIN.

Daniel Pratt Baldwin is one of those capitalists who find time to devote themselves to the higher things in life. Lawyer, judge, lecturer, and author, his work has always been uplifting and inspiring. Among his books are, "A Lawyer's Reading on the Evidences of Christianity," "How States Grow," "Manners," "Personality," "The Wastes of Life," "Christ's Credentials," and "Orators and Oratory."

THE Bible phrase "The Open Vision" does not necessarily apply to our spiritualities. Millions of people "having eyes see not and having ears hear not" even in such matters as come within range of our physical senses. The difference between the dull and the alert — those who do the world's drudgery and those who get on in life, is that the one sees and hears and profits by what the other fails and neglects altogether to see or hear. Genius is nothing more than acute hearing and seeing. The man of genius sees all there is to be seen upon a subject at a glance which the man of talent takes months to see and the dull man never sees at all. Mechanical skill is the art of having your eyes and ears at your finger-tips. The skilled man carries his brains in his hands as well as in his head, and what is true of our physical is quite as true of our intellectual and moral faculties. The man of open vision is the large-souled, magnanimous man, who is big and broad enough to take blame, who can see and hear from his opponent's standpoint, and can and does make allowance for the other fellow, even though his enemy.

In February we celebrate the birthdays of our two greatest and most popular idols — Washington and Lincoln. Both were surrounded all their lives with bitter enemies and high-placed incompetents. Lincoln had the greatness to be president of his enemies — the States which made war upon him — as well as of his friends — the States which upheld his hands. He was a better friend of the South than Davis, its chosen president. And so with Washington. Surrounded with insubordinate, intriguing, and incompetent generals he overlooked their hostility in the greatness of the end to be achieved, and when the war was over had that open vision which saw that without a compromise with slavery and states rights no union was possible, and without a union it was only a question of a few years when we would again be subjects of England.

Every young man should have the open vision of magnanimity. Envy, jealousy, malice, and revenge are the mud of the soul, and a muddy stream always works at a disadvantage. The man with the open vision sees that in the end he can only be permanently injured by his own acts; that a lie is always short-lived; that enemies are only friends in disguise, that a man cannot depend upon his friends to find out his

PORTRAIT GROUP

1. Henry Van Dyke, D.D., LL.D.
   (See "The Meaning of Manhood.")
2. Orison Swett Marden
   (See "Tact or Common Sense.")
3. Amy E. Tanner
   (See "Good Breeding" and "The Girl of Culture.")
4. Daniel Pratt Baldwin, LL.D.
   (See "The Open Vision for Young Men.")

weaknesses. The man of open vision is he who has the sense to see that our highest satisfactions come not from our additions but from our divisions. Has he great knowledge? Has he the gift of public speech? Has he wealth or the money-making faculties? The man who walls in such gifts by high banks of selfishness — who accumulates but does not send forth invites malaria and stagnation. Better the leap of the torrent than the malaria of the swamp. The sponge which absorbs and absorbs only hastens the hour of its decay. The man of open vision opens the sluiceways and fertilizes his neighbor's fields. The orator who gives the most to his audience receives the most for himself. Addition and silence is the language of graft — division and publicity the privilege and joy of men and women of open vision. And so with wealth. "There is a withholding that impoverisheth and a giving that enricheth." "The liberal soul shall be made fat." In the biography of great men little or no mention is ever made of how they looked or what clothes they wore or how they were housed, still less of what property they accumulated and kept. Far from it. If a biography is worth writing at all it is the record of what the man or woman added to the common stock of humanity, not what they have subtracted. The accumulation of property is simply the tithing of "the mint, anise, and cummin" of a great and worthy life.

The man of open vision the world over is he who sees the destructive power of Egoism and who gets the farthest away from it. This worship of self, this bowing down to and crowning of "I" and "Me" as your king and queen accounts for the enormous number of wrecks and failures among our men and women. "What shall it profit a man if he gain the whole world and lose his own soul?" How lose? By making self his king. He who starts out in life by saying: "The world owes me a living and I mean to have it — by hook or by crook" invariably ends with the French blasphemy of "Apres nous le deluge — after us the flood." The world owes no one a living unless he earns it himself. On the contrary every one who comes into the world owes humanity a debt of adding something to its stock of happiness or of subtracting something from its stock of misery. Failing in this there is no reason to complain at the sentence: "Cut him down — he cumbereth the ground."

Years ago I found a paragraph floating through our newspapers which I copied in my diary. It has been a great help to me: "Take life like a man. Take it as though it were an earnest, vital affair. Take it as though it were a grand opportunity to do and achieve great and good things. Life is undervalued by the majority of mankind. Where is the man or woman who accomplishes one tithe of what they might? Who cannot look back upon opportunities lost, plans half finished, or altogether abandoned, thoughts crushed and aspirations unfulfilled — all caused by the lack of necessary and possible effort? Now and then a man stands aside from the crowd, labors earnestly, steadfastly, and confidently, and straightway becomes famous for wisdom, intellect, skill, or greatness of some sort. The world wonders and idol-

izes and yet they only illustrate what each man may do who takes hold of life with a purpose. If a man says "I will" and follows it up with persistence there is nothing in reason that he may not accomplish. There is no magic, no miracle, no secret to him who is brave in heart and determined in spirit."

We do not get our best from books, learning, or argument, but rather from our intuitions, our experiences, and above all from this faculty of "Open vision." We can not reach the proof of God's existence — much less His companionship from or by dialectics. God hides Himself from our intellectual as much as from our physical search. "No man hath seen God at any time." Before me are a selection of standard books upon Theism; within the last two years it has been a fad among our college professors and essayists to attempt to prove our Immortality. All such efforts are like those of Eliphaz the Temanite; Bildad the Shuhite; Zophas the Naamathite before puzzled Job, to solve the problem of the affliction of a good man. No wonder he said to them "Miserable comforters are ye all." God's existence is an intuition not a deduction. His companionship is a matter of the heart and not at all of the head. The vision of Immortality come to us as a part of our experience — not of our research. Like happiness, it never is found when we make a business of seeking after it. The vision of "the King in his beauty and the land that is afar off" is vouchsafed only to the pure in heart and to the single in duty and those who are absorbed in the work of helping others and not to those who are frantically asking "what must I do to be saved." When our Saviour put his great "If" before his "I" and said "I, if I be lifted up will draw all men unto me" He was at his highest and his best.

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## THE MEANING OF MANHOOD.

BY

HENRY VAN DYKE, D. D.

The Rev. Dr. Henry Van Dyke is Professor of English Literature at Princeton University. He was for seven years Pastor of the Brick Presbyterian Church, New York; was preacher to Harvard, and Lyman Beecher lecturer to Yale; but he is better known, perhaps, to the great world by his numerous books on Literature and Life in their higher aspects and by his poems. For twenty years he has been enriching us with inspiring, uplifting, and helpful books too numerous to chronicle here, which are invaluable as Self-Helps to higher things for all young men and women.

"How much, then, is a man better than a sheep."— Matt. xii. 12.

ON the lips of Christ these noble words were an exclamation. He knew, as no one else has ever known, "what was in man." But to us who repeat them they often seem like a question. We are so ignorant of the deepest meaning of manhood, that we find ourselves at the point to ask in perplexity. How much, after all, is a man better than a sheep?

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It is evident that the answer to this question must depend upon our general view of life. There are two very common ways of looking at existence that settle our judgment of the comparative value of a man and a sheep, at once and inevitably.

Suppose, in the first place, that we take a materialistic view of life. Looking at the world from this standpoint, we shall see in it a great mass of matter, curiously regulated by laws which have results, but no purposes, and agitated into various modes of motion by a secret force whose origin is, and forever must be, unknown. Life, in man as in other animals, is but one form of force. Rising through many subtle gradations, from the first tremor that passes through the gastric nerve of a jellyfish to the most delicate vibration of gray matter in the brain of a Plato or a Shakespeare, it is really the same from the beginning to the end — physical in its birth among the kindred forces of heat and electricity, physical in its death in cold ashes and dust. The only difference between man and the other animals is a difference of degree. The ape takes its place in our ancestral tree, and the sheep becomes our distant cousin.

It is true that we have somewhat the advantage of these poor relations. We belong to the more fortunate branch of the family, and have entered upon an inheritance considerably enlarged by the extinction of collateral branches. But, after all, it is the same inheritance, and there is nothing in humanity which is not derived from and destined to our mother earth.

If, then, we accept this view of life, what answer can we give to the question. How much is a man better than a sheep? We must say: He is a little better, but not much. In some things he has the advantage. He lives longer, and has more powers of action and capacities of pleasure. He is more clever, and has succeeded in making the sheep subject to his domination. But the balance is not all on one side. The sheep has fewer pains as well as fewer pleasures, less care as well as less power. If it does not know how to make a coat, at least it succeeds in growing its own natural wool clothing, and that without taxation. Above all, the sheep is not troubled with any of those vain dreams of moral responsibility and future life which are the cause of such great and needless trouble to humanity. The flocks that fed in the pastures of Bethlehem got just as much physical happiness out of existence as the Shepherd David who watched them, and, being natural agnostics, they were free from David's delusions in regard to religion. They could give all their attention to eating, drinking and sleeping, which is the chief end of life. From the materialistic standpoint, a man may be a little better than a sheep, but not much.

Or suppose, in the second place, that we take the commercial view of life. We shall then say that all things must be measured by their money value, and that it is neither profitable nor necessary to inquire into their real nature or their essential worth. Men and sheep are worth what they will bring in the open market, and this depends upon

the supply and demand. Sheep of a very rare breed have been sold for as much as five or six thousand dollars. But men of common stock, in places where men are plenty and cheap (as, for example, in Central Africa), may be purchased for the price of a rusty musket or a piece of cotton cloth. According to this principle, we must admit that the comparative value of a man and a sheep fluctuates with the market, and that there are times when the dumb animal is much the more valuable of the two.

This view, carried out to its logical conclusion, led to slavery, and put up men and sheep at auction on the same block, to be disposed of to the highest bidder. We have gotten rid of the logical conclusion. But have we gotten rid entirely of the premise on which it rested? Does not the commercial view of life still prevail in civilized society?

There is a certain friend of mine who often entertains me with an account of the banquets which he has attended. On one occasion he told me that two great railroads and the major part of all the sugar and oil in the United States sat down at the same table with three gold mines and a line of steamships.

"How much is that man worth?" asks the curious inquirer. "That man," answers some walking business directory, "is worth a million dollars; and the man sitting next to him is not worth a penny." What other answer can be given by one who judges everything by a money standard? If wealth is really the measure of value, if the end of life is the production or the acquisition of riches, then humanity must take its place in the sliding scale of commodities. Its value is not fixed and certain. It depends upon accidents of trade. We must learn to look upon ourselves and our fellow-men purely from a business point of view and to ask only: What can this man make? how much has that man made? how much can I get out of this man's labor? how much will that man pay for my services? Those little children that play in the squalid city streets — they are nothing to me or to the world; there are too many of them; they are worthless. Those long-fleeced, high-bred sheep that feed upon my pastures — they are among my most costly possessions; they will bring an enormous price; they are immensely valuable. How much is a man better than a sheep? What a foolish question! Sometimes the man is better; sometimes the sheep is better. It all depends upon the supply and demand.

Now these two views of life, the materialistic and the commercial, always have prevailed in the world. Men have held them consciously and unconsciously. At this very day there are some who profess them, and there are many who act upon them, although they may not be willing to acknowledge them. They have been the parents of countless errors in philosophy and sociology; they have bred innumerable and loathsome vices and shames and cruelties and oppressions in the human race. It was to shatter and destroy these falsehoods, to sweep them away from the mind and heart of humanity, that Jesus Christ came into the world. We cannot receive His gospel in any sense, we cannot

begin to understand its scope and purpose, unless we fully, freely, and sincerely accept His great revelation of the true meaning and value of man as man.

We say this was His revelation. Undoubtedly it is true that Christ came to reveal God to man. But undoubtedly it is just as true that He came to reveal man to himself. He called Himself the Son of God, but He called Himself also the Son of man. His nature was truly Divine, but His nature was no less truly human. He became man. And what is the meaning of that lowly birth, in the most helpless form of infancy, if it be not to teach us that humanity is so related to Deity that it is capable of receiving and embodying God himself? He died for man. And what is the meaning of that sacrifice, if it be not to teach us that God counts no price too great to pay for the redemption of the human soul? This gospel of our Lord and Saviour Jesus Christ contains the highest, grandest, most ennobling doctrine of humanity that ever has been proclaimed on earth. It is the only certain cure for low and debasing views of life. It is the only doctrine from which we can learn to think of ourselves and our-fellow-men as we ought to think. I ask you to consider for a little while the teachings of Jesus Christ in regard to what it means to be a man.

Suppose, then, that we come to Him with this question: How much is a man better than a sheep? He will tell us that a man is infinitely better, because he is the child of God, because he is capable of fellowship with God, and because he is made for an immortal life. And this threefold answer will shine out for us not only in the words, but in the deeds, and above all in the death, of the Son of God and the Son of man.

1. Think, first of all, of the meaning of manhood in the light of the truth that man is the offspring and likeness of God. This was not a new doctrine first proclaimed by Christ. It was clearly taught in the magnificent imagery of the Book of Genesis. The chief design of that great picture of the beginnings is to show that a personal Creator is the source and author of all things that are made. But next to that, and of equal importance, is the design to show that man is incalculably superior to all the other works of God — that the distance between him and the lower animals is not a difference in degree, but a difference in kind. Yes, the difference is so great that we must use a new word to describe the origin of humanity, and if we speak of the stars and the earth, the trees and the flowers, the fishes, the birds, and the beasts, as "the works" of God, when man appears we must find a nobler name and say, "This is more than God's work; he is God's child."

Our human consciousness confirms this testimony and answers to it. We know that there is something in us which raises us infinitely above the things that we see and hear and touch, and the creatures that appear to spend their brief life in the automatic workings of sense and instinct. These powers of reason and affection and conscience, and above all this wonderful power of free will, the faculty of swift,

sovereign, voluntary choice, belong to a higher being. We say not to corruption, "Thou art my father," nor to the worm, "Thou art my mother;" but to God, "Thou art my Father," and to the great Spirit, "In Thee was my life born."

"Not only cunning casts in clay:
Let Science prove we are, and then
What matters Science unto men,
At Least to me? I would not stay.

"Let him, the wiser man who springs
Hereafter, up from childhood shape
His action like the greater ape;
But I was born to other things."

Frail as our physical existence may be, in some respects the most frail, the most defenseless among animals, we are yet conscious of something that lifts us up and makes us supreme. "Man," says Pascal, "is but a reed. It needs not that the universe arm itself to crush him. An exhalation, a drop of water, suffice to destroy him. But were the universe to crush him, man is yet nobler than the universe; for he knows that he dies, and the universe, even prevailing against him, knows not its power."

Now the beauty and strength of Christ's doctrine of man lie, not in the fact that He was at pains to explain and defend and justify this view of human nature, but in the fact that He assumed it with an unshaken conviction of its truth, and acted upon it always and everywhere. He spoke to man, not as the product of nature, but as the child of God. He took it for granted that we are different from plants and animals, and that we are conscious of the difference. "Consider the lilies," He says to us; "the lilies cannot consider themselves; they know not what they are, not what their life means; but you know, and you can draw the lesson of their lower beauty into your higher life. Regard the birds of the air; they are dumb and unconscious dependents upon the divine bounty, but you are conscious objects of the divine care. Are you not of more value than many sparrows?" Through all His words we feel the thrilling power of this high doctrine of humanity. He is always appealing to reason, to conscience, to the power of choice between good and evil, to the noble and godlike faculties in man.

And now think for a moment of the fact that His life was voluntarily, and of set purpose, spent among the poorest and humblest of mankind. Remember that He spoke, not to philosophers and scholars, but to peasants and fishermen and the little children of the world. What did He mean by that? Surely it was to teach us that manhood applies to man as man. It is not based upon consideration of wealth or learning or culture or eloquence. Those are the things of which the world takes account, and without which it refuses to pay any attention to us. A mere man, in the eyes of the world, is a nobody. But Christ comes to humanity in its poverty, in its ignorance,

stripped of all outward signs of power, destitute of all save that which belongs in common to mankind; to this lowly child, this very beggar-maid of human nature, comes the King, and speaks to her as a princess in disguise, and lifts her up and sets a crown upon her head. I ask you if this simple fact ought not to teach us how much a man is better than a sheep.

2. But Christ reveals to us another and a still higher element of the meaning of manhood by speaking to us as beings who are capable of holding communion with God and reflecting the divine holiness in our hearts and lives. And here also His doctrine gains clearness and force when we bring it into close connection with His conduct. I suppose that there are few of us who would not be ready to admit at once that there are some men and women who have high spiritual capacities. For them, we say, religion is a possible thing. They can attain to the knowledge of God and fellowship with him. They can pray, and sing praises, and do holy work. . . . They are saints by nature. But for the great mass of the human race this is out of the question, absurd, impossible. They must dwell in ignorance, in wickedness, in impiety.

But to all this Christ says, "No!" No, to our theory of perfection for the few. No, to our theory of hopeless degradation for the many. He takes his way straight to the outcasts of the world the publicans and the harlots and sinners, and to them He speaks of the mercy and the love of God and the beauty of the heavenly life; not to cast them into black despair, not because it was impossible for them to be good and to find God, but because it was divinely possible. God was waiting for them, and something in them was waiting for God. They were lost. But surely they never could have been lost unless they had first of all belonged to God, and this made it possible for them to be found again. They were prodigals. But surely the prodigal is also a child, and there is a place for him in the father's house. He may dwell among the swine, but he is not one of them. He is capable of remembering his father's love. He is capable of answering his father's embrace. He is capable of dwelling in his father's house in filial love and obedience.

That is the doctrine of Christ in regard to fallen and disordered and guilty human nature. It is fallen, it is disordered, it is guilty; but the capacity of reconciliation, of holiness, of love to God, still dwells in it, and may be quickened into a new life. That is God's work, but God himself could not do it if man were not capable of it.

Do you remember the story of the portrait of Dante which is painted upon the walls of the Bargello, at Florence? For many years it was supposed that the picture had utterly perished. Men had heard of it, but no one living had ever seen it. But presently came an artist who was determined to find it again. He went into the place where tradition said that it had been painted. The room was used as a store-house for lumber and straw. The walls were covered with dirty white-wash. He had the heaps of rubbish carried away. Patiently and carefully he removed the whitewash from the wall. Lines and colors

long hidden began to appear; and at last the grave, lofty, noble face of the great poet looked out again upon the world of light.

"That was wonderful," you say, "that was beautiful!" Not half so wonderful as the work which Christ came to do in the heart of man — to restore the forgotten likeness of God and bring the Divine image to the light. He comes to us with the knowledge that God's image is there, though concealed; He touches us with the faith that the likeness can be restored. To have upon our hearts the impress of the Divine nature, to know that there is no human being in whom that treasure is not hidden and from whose stained and dusty soul Christ cannot bring out that reflection of God's face — that, indeed, is to know the meaning of manhood, and to be sure that a man is better than a sheep!

3. There is yet one more element in Christ's teaching in regard to the meaning of manhood, and that is His doctrine of immortality. This truth springs inevitably out of His teaching in regard to the origin and capacity of human nature. A being formed in the Divine image, a being capable of reflecting the Divine holiness, is a being so lofty he must have also the capacity of entering into a life which is spiritual and eternal, and which leads onward to perfection. All that Christ teaches about man, all that Christ offers to do for man, opens before him a vast and boundless future.

The ideal of immortality runs through everything that Jesus says and does. Never for a moment does He speak to man as a creature who is bound to this present world. Never for a moment does He forget, or suffer us to forget, that our largest and most precious treasures may be laid up in the world to come. He would arouse our souls to perceive and contemplate the immense issues of life.

The perils that beset us here through sin are not brief and momentary dangers, possibilities of disgrace in the eyes of men, of suffering such limited pain as our bodies can endure in the disintegrating process of disease, of dying temporal death, which at the worse can only cause us a few hours of anguish. A man might bear these things, and take the risk of this world's shame and sickness and death, for the sake of some darling sin. But the truth that flashes on us like lightning from the word of Christ is that the consequence of sin is the peril of losing our immortality. "Fear not them which kill the body," said He, "but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

On the other hand, the opportunities that come to us here through the grace of God are not merely opportunities of temporal peace and happiness. They are chances of securing endless and immeasurable felicity, wealth that can never be counted or lost, peace that the world can neither give nor take away. We must understand that now the kingdom of God has come near unto us. It is a time when the doors of heaven are open. We may gain an inheritance incorruptible, and

undefiled, and that fadeth not away. We may lay hold not only on a present joy of holiness, but an everlasting life with God.

It is thus that Christ looks upon the children of men; not as herds of dumb, driven cattle, but as living souls moving onward to eternity. It is thus that He dies for men; not to deliver them from brief sorrows, but to save them from fatal loss and to bring them into bliss that knows no end. It is thus that He speaks to us, in solemn words before which our dreams of earthly pleasure and power and fame and wealth are dissipated like unsubstantial vapors: "What shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

There never was a time in which Christ's doctrine of the meaning of manhood was more needed than it is to-day. There is no truth more important and necessary for us to take into our hearts, and hold fast, and carry out in our lives. For here we stand in an age when the very throng and pressure and superfluity of human life lead us to set a low estimate upon its value. The air we breathe is heavy with materialism and commercialism. The lowest and most debasing views of human nature are freely proclaimed and unconsciously accepted. There is no escape, no safety for us, save in coming back to Christ and learning from Him that man is the child of God, made in the Divine image, capable of the Divine fellowship, and destined to an immortal life. I want to tell you just three of the practical reasons why we must learn this.

1. We need to learn it in order to understand the real meaning, and guilt, and danger, and hatefulness of sin.

Men are telling us nowadays that there is no such thing as sin. It is a dream, a delusion. It must be left out of account. All the evils in the world are natural and inevitable. They are simply the secretions of human nature. There is no more shame or guilt connected with them than with the malaria of the swamp or the poison of the night-shade.

But Christ tells us that sin is real, and that it is the enemy, the curse, the destroyer of mankind. It is not a part of man as God made him; it is a part of man as he has unmade and degraded himself. It is the marring of the Divine image, the ruin of the glorious temple, the self-mutilation and suicide of the immortal soul. It is sin that casts man down into the mire. It is sin that drags him from the fellowship of God into the company of beasts. It is sin that leads him into the far country of famine, and leaves him among the swine, and makes him fain to fill his belly with the husks that the swine do eat. Therefore we must hate sin, and fear it, and abhor it, always and everywhere. When we look into our own heart and find sin there, we must humble ourselves before God and repent in sackcloth and ashes Every sin that whispers in our heart is an echo of the world's despair and misery. Every selfish desire that lies in our soul is a seed of that which has brought forth strife, and cruelty, and murder, and horrible torture,

and bloody war among the children of men. Every lustful thought that defiles our imagination is an image of that which has begotten loathsome vices and crawling shames throughout the world. My brother-men, God hates sin because it ruins man. And when we know what that means, when we feel that same poison of evil within us, we must hate sin as He does, and bow in penitence before Him, crying, "God, be merciful to me a sinner."

2. We need to learn Christ's doctrine of the meaning of manhood in order to help us to love our fellow-men.

This is a thing that is easy to profess, but hard, bitterly hard to do, The faults and follies of human nature are apparent. The unlovely and contemptible and offensive qualities of many people thrust themselves sharply upon our notice and repel us. We are tempted to shrink back, wounded and disappointed, and to relapse into a life that is governed by disgusts. If we do not dwell in the atmosphere of a Christian world, if we read only those newspapers which chronicle the crimes and meannesses of men, or those realistic novels which deal with the secret vices and corruptions of humanity, and fill our souls with the unspoken conviction that virtue is an old-fashioned dream, and that there is no man good, no woman pure, I do not see how we can help despising and hating mankind. Who shall deliver us from this spirit of bitterness? Who shall take us by the hand and lead us out of this heavy, fetid air of the lazar-house and the morgue?

None but Christ. If we will go with Him, He will teach us not to hate our fellow-men for what they are, but to love them for what they may become. He will teach us to look, not for the evil which is manifest, but for the good which is hidden. He will teach us not to despair, but to hope, even for the most degraded of mankind. And so, perchance, as we keep company with Him, we shall learn the secret of that Divine charity which fills the heart with peace and joy and quiet strength. We shall learn to do good unto all men as we have opportunity, not for the sake of gratitude or reward, but because they are the children of our Father and the brethren of our Saviour. We shall learn the meaning of that blessed death on Calvary, and be willing to give ourselves as a sacrifice for others, knowing that he that turneth a sinner from the error of his ways shall save a soul from death and cover a multitude of sins.

3. Finally, we need to accept and believe Christ's doctrine of the meaning of manhood in order that it may lead us personally to God and a higher life.

You are infinitely better and more precious than the dumb beasts. You know it, you feel it; you are conscious that you belong to another world. And yet it may be that there are times when you forget it and live as if there were no God, no soul, no future life. Your ambitions are fixed upon the wealth that corrodes, and fame that fades. Your desires are toward the pleasures that pall upon the senses. You are bartering immortal treasure for the things which perish in the using.

You are ignoring and despising the high meaning of your manhood. Who shall remind you of it, who shall bring you back to yourself, who shall lift you up to the level of your true being, unless it be the Teacher who spake as never man spake, the Master who brought life and immortality to light?

Come, then, to Christ, who alone can save you from the sin that defiles and destroys your manhood. Come, then, to Christ, who alone can make you good men and true, living in the power of an endless life. Come, then, to Christ, that you may have fellowship with him and realize all that it means to be a man.

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## A WORD ON TEMPERANCE.

BY

MRS. LILLIAN M. N. STEVENS.
President of the National Women's Christian Temperance Union.

"For God and home and every land."

PROBABLY there is no sane, intelligent person who will say that he is sorry he has been a total abstainer from the use of strong drink; but there are thousands upon thousands who will say and do say, that they are sorry they ever began to drink intoxicants; that the use of alcholic drink has injured their health, marred their business prospects, blighted the hopes of their friends, ruined their homes. Let no one say that it is only the ignorant and base who fall a prey to the drink habit. The page of history is saddened by the record of men of mighty intellect, of splendid genius who have thought they could drink or let it alone, but failed to let it alone. Robert Burns, Hartley Coleridge, Charles Lamb, Alexander the Great, Charles Stuart were deceived thereby, and they found strong drink was a mocker.

Total abstinence sentiment and practice are advancing. Those who take the social glass rather than those who refuse to take it are to-day the subjects of comment. The man who drinks is below par in the business world, and the young woman who drinks does not set a safe or beneficent example for others to follow.

This is my message to the boys and girls, young men and young women. Alcohol is a poison, the product of death and decay. Avoid it more carefully than any other poison, for no other poison is so subtle, so pernicious, so destructive.

# BOOKS AND READING.

BY

JAS. HENRY LINFORD.
President Brigham Young College, Logan, Utah.

ONE HOUR of thoughtful reading each day will furnish food for meditation for all your leisure hours. Persist in this practice until it becomes a controlling habit. Read and study the lives of good men until you have discovered the secret of their goodness and greatness. Read and study the history of a nation until you appreciate the people, measure the leaders and are able to comprehend the reasons why it helped or hindered the world's progress. Read and study one of the classics until you make your own the ideas of the author, see the pictures he paints, understand the characters he portrays and can think out to their legitimate conclusions the ideas expresssed. Verify statements in science, by observation or by experiment, if possible. Do not feel satisfied with understanding the words of the author. Master the thought, welcome the enthusiasm he inspires and follow out the ideas your reading suggests. Study and respect the opinions of others, but in the end stand by your own conclusions.

The problem that confronts every parent is the selection of books suitable for the boy and the girl, the young man and the young woman. This statement may seem strange in view of the vast number of books now being published. The very largeness of the number itself tends to confuse, and in that confusion the parent is often unable to select that which is best for his children's library. The period of adolescence is a critical one in the life of the individual, he may be made or lost depending upon the ideals he may have had impressed. A very litle advice either one way or the other, will make or lose the boy or girl; good reading ofttimes furnishes a bridge to span that chasm while a low class of literature will tend to drive him further into the dark.

## READING.

1. READ BUT FEW BOOKS.
2. READ THE BEST BOOKS.
3. READ THE BOOKS THAT HELP YOU MOST.
4. READ THE SAME BOOKS MANY TIMES.
5. READ FOR IDEAS MORE THAN FACTS.
6. TAKE NOTES WHILE READING.
7. COMMIT TO MEMORY STRIKING PASSAGES.
8. MAKE INDEXED SCRAP-BOOKS OF GEMS READ.

# BUSINESS FORMS AND DEFINITIONS WHICH EVERYBODY OUGHT TO KNOW.

SPECIALLY COMPILED FOR THIS WORK BY CHARLES WELSH.

**Acceptance.**—An accepted draft; an agreement, by signature, to the terms named in the draft. (See form on page 206.)
**Account Current.**— An open or running account; a detailed statement of transactions between two persons or firms.
**Account Sales.**— An itemized statement of sales and expenses rendered by a commission merchant to his principal.
**Acknowledgment.**— A formal admission made before a notary or other qualified officer, that the act described was done voluntarily; the officer's certificate of such admission.
**Affidavit.**— A written statement made under oath.
**Assets.**— Property or cash owned by a business or debts due to a business; also called Resources.
**Auditor.**— A person appointed to examine accounts.

**Balance Sheet.**— A classified resumé of resources and liabilities, losses and gains, and net results of a business to its proprietors, usually set forth in the form shown on page 200.
**Bankrupt.**— One who fails in business and is unable to pay his debts.
**Banks and Banking.**— A *Bank*, in its simplest form, is an institution provided for the safe-keeping of money; but the ordinary commercial banks of to-day render many varied and important services;
1. They provide a place for the safe-keeping of money and securities.
2. They afford a business man an opportunity to borrow money to carry on his enterprises while his capital is locked up in merchandise or in the hands of his debtors. The credit of many mercantile houses is worth as much to them as the capital they possess.
3. They save the transmission of money from one part of the world to another, thus avoiding great risks and keeping money in more active circulation.
   Settlements are effected by issuing to customers
   *a.* Bankers' drafts. *b.* Bills of exchange. *c.* Letters of credit.
4. They facilitate the payment of bills by permitting money deposited to be withdrawn upon a simple order called a *check*. This check when issued serves the business man in various ways, which may be specified as follows: *a.* It saves time in paying large sums. To count the money would be a long process. *b.* It obviates the risk that attends the handling of money. *c.* It constitutes a record of expenditures and furnishes the business man convenient data from which to make entries in his books. *d.* When the check is canceled it serves the purpose of a receipt.
5. By issuing letters of credit they afford people who travel a means of securing money in distant parts without the risk attending the carrying of real money.
6. They afford excellent facilities for the collection of negotiable paper — bills, notes, bonds, coupons, etc.
7. They are often a source of useful business information pertaining to investments and other matters.
8. They are the means of organizing capital.
9. They tend to encourage thrift, honesty, and punctuality.

*Sources of a Bank's Profits.*— The principal sources of a bank's profits may be specified as follows:
1. Money earned for discounting business paper and from lending money on good security. The available funds of a bank for lending purposes accrue from *a.* Amounts paid in by stockholders. *b.* Amounts deposited by individuals, corporations, bankers, etc. *c.* Accumulated surplus.
2. Charges for collecting notes, drafts, etc.

NOTE.—The following pages have been compiled from many sources, but the Editor is indebted for most of the forms and definitions to "Accounting and Business Practice," by John H. Moore and George H. Miner, copyrighted by them and used by their kind permission and that of the publishers, Messrs. Ginn & Co., Boston.

3. Interest upon bonds deposited with the United States Treasurer to secure circulation, if it be a national bank.
4. Fees for issuing drafts, bills of exchange, etc.
5. Profit on circulation, if it be a national bank.

*Sources of a Bank's Expenses.*— The principal sources of a bank's expenses may be specified as follows: 1. Interest on special deposits. 2. Fees for collecting foreign paper. 3. Taxes. 4. Salaries and various other office expenses.

**Bill Book.**— A record of all notes (promises to pay) given or received by a business, generally kept in two divisions in the form on page 201.

**Bill of Lading.**— A written account of goods shipped, signed by a responsible person, who thereby enters into the obligations specified in the form on page 203 — sometimes made in sets of three, more often two. One is kept by the freight agent and the other handed to the shipper, who sends it to the person to whom the goods are shipped as his authority to receive them.

**Bill of Sale.** See form on page 202.

SHORT FORM OF BILL OF SALE.

I.....of.....in consideration of.....dollars paid by .....hereby sell and convey to said..... the following personal property (here give full list of articles or property transferred) and I warrant against adverse claims.

Witness my hand and seal this.....day of A.D. 18 .

*Signed and sealed in presence of*

..... *Signature* (SEAL)
(SEAL)

**Bills Payable — Receivable.**— Bills Payable are the written promises of one party to pay to another party and held by others.

Bills Receivable are the written promises of one party to pay another, and are held in possession of the latter.

See, also, Notes, Negotiable Instruments.

The simplest forms are given on pages 205, 206.

**Board of Trade.**— A voluntary organization of business men for the advancement of commercial interests.

**Bond.**— A written promise under seal, binding a person to do or not to do a certain thing.

**Bookkeeping.**— Bookkeeping is the recording and classifying, in a systematic manner, the details of a person's business, property, and debts. A set of books, when kept in a proper manner, show what is due us from others and why; what we owe others and why; the extent of our dealings in merchandise, real estate, money, manufactures, and other commodities, and the profit made or loss sustained, by these dealings. We keep accounts, first, to insure our getting from others what is our just due; second, to insure our paying to others what we justly owe them; third, to ascertain the gains and losses of the business; fourth, to have a lasting history of our business that will enable us, by referring to past transactions, to form estimates of the probable success of contemplated ventures and to conduct our business in general with intelligence.

Different kinds of business require different books, and the application of the principles of bookkeeping in different ways. Books suitable for a commission business would not do for a manufactory, nor would the books of a dry-goods merchant meet the wants of a wholesale grocer; but the principles of bookkeeping are the same the world over, whatever the nature of the business.

The books in common use are: Cash Book, Invoice Book, Sales Book, Bill Book, Check Book, Journal, Ledger, Inventory, Letter Book, to contain copies of letters. Their purpose is explained in their alphabetical order.

While the principles laid down above may be said to govern all bookkeeping, modern methods employ many short cuts. Card Ledgers and Loose Leaf Ledgers have come rapidly into use in late years. In fact the Card System has simplified business enormously. The Voucher System of accounting is another modern service and the student will do well to consult Moore and Miner's "Accounting and Business Practice" in this connection.

**Capital.**— The investment in a business.

**Cash Book** is a simple record of cash received and paid out.

**Checks.**— A check is a written order on a bank for the payment of a designated sum of money, and is treated as cash.

On page 204 is a check properly filled out. With the check is a stub, the date, number, payee, amount, etc., corresponding with the check itself. At the left of the stub is a section of the left page of the check book illustrated.

When you open an account with a bank, the amount of your deposit should be written on the left page of the check book; and when you draw a check the amount of the check is subtracted from the amount on deposit in the bank. Thus the check book should always show just the amount on deposit at the time of the drawing of a check.

If the drawer of the check has not sufficient funds in the bank to cash it, and the bank refuses to do so, the drawer is held responsible for its payment.

A check drawn payable at a future date, is not to be presented for payment until then.

Checks are supposed to be presented for payment as soon as received or soon after. If not presented in due time, and the bank or party sending it should fail, the holder sustains its loss.

They are usually written payable "to order," though are sometimes written payable "to bearer," if to be presented for immediate payment.

Notes made and executed on Sunday are *invalid*, but a check so dated is *not invalid*.

If a bank cashes a forged check, it loses the amount, and not the person whose name is forged.

A check may be signed with pen, pencil, or the mark.

Write the amount in figures close to the sign of dollars, and draw heavy lines before and after the written amount, so as to prevent further insertions, as without the lines checks are sometimes *raised* to larger sums.

A check made payable to "self" requires the name on the back.

If the amount in figures and writing do not agree, the writing is held to be good.

A lost check can be duplicated. In case of loss notify the bank, so that payment may be stopped.

The one who makes and signs the check is called the *drawer*.

The bank on which it is drawn is called the *drawee*.

The person or the party to whom it is made payable is called the *payee*.

(See also NEGOTIABLE INSTRUMENTS and INDORSEMENTS.)

**Certified Check.**— A check that has been accepted by the bank on which it is drawn, thereby making the bank security for payment.

See CHECKS and NEGOTIABLE INSTRUMENTS.

**Clearing House.**— An institution in a city where daily settlements are made between banks by the mutual exchange of checks, drafts, etc., the difference between such exchanges being paid in cash.

**Collaterals.**— The use of negotiable paper or other forms of value, real estate excepted, as security for a debt.

**Contracts, Law of.**— *A contract is an agreement of two or more parties*, by which reciprocal rights and obligations are created. One party acquires a right, enforceable at law, to some act or forbearance from the other, who is under a corresponding obligation to thus act or forbear.

Generally speaking, all contracts which are made between two competent parties, for a proper consideration, without fraud and for a lawful purpose, are enforceable at law.

*To the creation of a valid contract* there must be:

1. Precise agreement. The offer of one party must be met by an acceptance by the other, according to the terms offered.
2. There must be a consideration. Something of value must either be received by one party or given up by the other.
3. The parties must have a capacity to contract. The contracts of insane persons are not binding upon them. Married women are now generally permitted to contract as though single, and bind their separate property. The contracts of an infant are generally not binding upon him, unless ratified after attaining his majority. The contracts of an infant for "necessaries" may be enforced against him to the extent of the reasonable value of the goods furnished. It is incumbent upon one seeking thus to hold an infant to show that the goods furnished were in fact necessary to the infant, and that he was not already supplied by his parents or guardians.
4. The party's consent must not be the result of fraud or imposition, or it may be avoided by the party imposed upon.
5. The purpose of the parties must be lawful. Agreements to defraud others, to violate statutes, or whose aim is against public policy, such as to create monopolies, or for the corrupt procurement of legislative or official action, are void, and cannot be enforced by any party thereto.

*Contracts in general are equally valid, whether made orally or in writing*, with the exception of certain classes of contracts, which in most of the States are required to be attested by a note or memorandum in writing, signed by the party or his agent sought to be held liable. Some of the provisions, which are adopted from the old *English Statute of Frauds*, vary in some of

the States, but the following contracts very generally are required to be thus attested by some writing;

Contracts by their terms not to be performed within a year from the making thereof.

A promise to answer for the debt, default, or miscarriage of another person.

Contracts made in consideration of marriage, except mutual promises to marry.

Promise of an executor, or administrator, to pay debts of deceased out of his own property.

Contracts for the creation of any interest or estate in land, with the exception of leases for a short term, generally one year.

Contracts for the sale of goods above a certain value, unless a portion of the price is paid or part of the goods delivered. The required value of the goods sold varies in different States from $30 to $200. In a number of the States no such provision exists.

In many of the States declarations or conveyances of trust estates.

In many States representations as to the character, credit, or responsibility of another person.

*Partial performance of the contract* is generally held to dispense with the necessity for a writing.

*If the damages liable to result from the breaking of a contract are uncertain,* the parties may agree upon a sum to which either may be entitled as compensation for a breach, which will be upheld by the courts, but if the sum so fixed is not designed as a fair compensation to the party injured, but as a penalty to be inflicted, it will be disregarded.

*A party is generally excused for the failure to perform* what he has agreed only by the act of God or the public enemy. Except in cases involving a personal element in the work to be performed, such as the rendition of services, when the death or sickness of the party contracting to perform them is a valid excuse, or contracts for the performance of work upon a specified object, when its destruction without the fault of the party sought to be held liable is a sufficient excuse.

**Copartnership.**— The voluntary association or joining of two or more persons in a business enterprise. The same as partnership. (q. v.)

**Corporations.**— A corporation is said to be an artificial person. It is composed of a number of persons but is endowed with the power to act as one individual. It is ordinarily organized under a general statute of any given state, but it may be organized under a special charter granted by the legislature. The liability of each stockholder is generally limited to the amount of stock owned. A corporation affords an opportunity for many persons of small means to unite in carrying on large enterprises under efficient management. (See JOINT STOCK COMPANY and TRUSTS.)

**Correspondence.**— *Some things that contribute to a good business letter.* 1. Good materials,— stationery, ink, etc. 2. Good mechanical form,— sufficient margins, correct paragraphing, etc. 3. Good English,— short, expressive sentences, correct spelling, capitalization, punctuation, etc. 4. Originality in style. 5. Completeness and fullness in statement. 6. Brevity,— concise, succinct expressions, arranged in such a manner as to give force and strength to the letter. 7. Good tone. In perplexing business letters, especially, the general tone, that something read "between the lines," is of the greatest importance. The qualities to be aimed at in tone are: *a.* Sincerity. *b.* Frankness. *c.* Fairness. *d.* Firmness. 8. Complimentary closings consistent with salutations. The business letter is the mouthpiece of the firm back of it, and it should, as far as possible, create a feeling of good will and confidence on the part of all into whose hands it may come. Therefore letters should be answered promptly.

*Things to observe in writing letters ordering goods.* 1. Arrange the items one on a line. 2. Give shipping directions in out-of-town orders. 3. In case of a first order: *a.* Give satisfactory references. *b.* State how you intend to pay. 4. When you name prices state at what point you expect the goods F. O. B. 5. Always be definite with regard to the quality and quantity of the things ordered. 6. State the purpose for which the goods are intended. 7. State, if necessary, when the goods must reach you.

*Things to be observed in writing a letter of remittance.* 1. State what is inclosed,— note, draft, etc. 2. Give the amount of the inclosure. 3. Generally write the amount of the inclosure in words and figures, thus: "Twenty-four and 25-100 Dollars ($24.25)." 4. State how the amount inclosed is to be applied. 5. Ask that the receipt of the remittance be acknowledged. 6. Fold the inclosure within the letter properly.

*Suggestions bearing upon letters soliciting trade.* A very fruitful source of new business is the letter soliciting trade; and since no object is of more importance to the business man than that of securing trade, all of these letters should be handled diplomatically. The following points are suggestive of some of the things that should receive consideration in the writing of the general letter soliciting trade. 1. Follow up inquiries as the foregoing promptly and tactfully. 2. If you are not satisfied with the references given you, be careful how you say so. 3. Avoid all extravagant claims for goods,

facilities for doing business, etc. Honesty is necessary in any legitimate business. 4. Do not hesitate to show your unwillingness to fill orders when references, etc., are unsatisfactory. Successful business men will expect you to do business in a methodical way. 5. Use good materials and put out an attractive letter. The letters sent out, in most cases, stamp pretty accurately the kind of a house that is back of them. 6. Show by your letter that you are a solid, wide-awake business man, and not a mere fakir. 7. Do not beg for trade. Coaxing and wheedling will only hinder you in your attempts to secure trade. 8. Be sincere, and make frank, tactful statements with regard to what you have for sale. 9. Be courteous; courtesy is everything in letters of this kind. 10. Be brief. In letters similar to the foregoing, especially, do not say too much. Business men are not apt to appreciate, or even read, long circular letters, etc.

*Suggestions bearing upon dunning letters.* 1. Promptness and accuracy in the matter of sending statements and other reminders of overdue accounts are of the greatest importance in securing prompt settlements. 2. When no attention is paid to statements of account, dunning letters generally follow. How soon such letters should follow depends upon the circumstances of the case. 3. The tone of a dunning letter should be governed by existing conditions. No dunning letter should *a*. Lack in courtesy. *b*. Contain accusations of any sort. *c*. Show that the temper of the writer is overwrought. *d*. Be impolite or contain any ungentlemanly expressions. The writer of these letters who shows his self-control and genuine fairness is the man who is likely to win his case. *e*. Contain threats or any statements that the writer does not mean to carry out. *f*. Intimate court proceedings unless that seems to be the last resort. 4. Dunning letters should *a*. Aim to make the tone of the appeal consistent with the facts of the case. For instance, the first of a series of dunning letters should be entirely different in tone from the third. *b*. Be brief and to the point. *c*. As far as possible show that the writer has confidence in his debtor and expects a prompt payment. *d*. Make proper reference to the amount of the account. *e*. Be firm in tone and indicate that the writer means all that he says. *f*. Be fair and, as far as consistent with good business management, lenient. *g*. Be written in the implied rather than the imperative method of statement.

*Things to avoid in letters of application.* 1. Faulty mechanical construction. 2. Blots, erasures, and interlineations. 3. Errors in spelling, capitalization, grammar, punctuation, etc. 4. Poor penmanship. 5. Boastfulness. 6. Showing over-anxiety for the position. 7. Exaggerations. 8. The use of printed estimonials. 9. Typewritten applications (generally). 10. Referring to matters of no importance to those who will receive the letters. 11. Poor paper, perfumed sheets, foolscap, etc.

*Things to be observed in letters of application.* 1. The use of proper materials: *a*. Good ink. *b*. Paper of the proper size and quality. *c*. Envelopes of the proper size and quality. 2. Good mechanical and grammatical construction. 3. Full, yet brief and concise, expressions. 4. Good tone: *a*. Frank, sincere expressions. *b*. Sufficient self-confidence and self-respect. (State your qualifications modestly, but with sufficient firmness.) *c*. Truthfulness. 5. Necessary information with regard to yourself: *a*. Qualifications, general and special. *b*. References. *c*. Salary expected. *d*. Age. 6. Courteous introduction and closing.

*Suggestions bearing upon letters of recommendation.* 1. Avoid exaggerated expressions. They only do injury to the one recommended. 2. Be thoroughly acquainted with the qualities of which you speak. 3. Recommend only those who are worthy of some praise. 4. Be sincere; do not entirely pass over defects when you know that they exist. 5. Generally speaking, it is not well to write a general letter of recommendation; that is to say, a letter addressed *To whom it may concern.* 6. Be original in every way. The expressions that count are those that come from the heart and mind of the writer. 7. A good letter of recommendation usually conforms with the following arrangement of thoughts: Paragraph No. 1: Introduction. Paragraph No. 2: General estimate of the character and ability of the one recommended. Paragraph No. 3: Brief summary and courteous closing.

Following are some usual forms of business letters: —

LETTER OF INTRODUCTION.

NEW YORK, Aug. 6, 1906.

TO WHOM IT MAY CONCERN: —

The bearer, Walter Wells, is well known to us as a practical bookkeeper and a ready and reliable clerk. We cheerfully recommend him to any one needing the services of a young man in either of these lines.

Yours truly,

FRED. P. KAISER CO.

BOSTON, MASS., Sept. 1, 1906.

MESSRS. FERD. P. KAISER & CO.,
ST. LOUIS, MO.,

*Gentlemen:* Allow me to introduce to you Mr. C. H. Brown, whom we have known well for several years. He is well educated and has had a good business training. He goes to your city to seek employment, and at my suggestion will consult you. If you have need of such help or can refer him to any firm or person for employment, you may rest assured he will prove trustworthy and efficient. I shall be glad of any favors you may show him.

Truly yours,
E. S. LINCON.

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LETTER WITH STATEMENT OF ACCOUNT.

CHICAGO, ILL., Apr. 11, 1906.

MESSRS. E. F. WILSON & CO.,
ALBANY, N. Y.,

*Dear Sirs:* Enclosed please find statement of your account with us to date. If correct, and it is convenient to you, we should be grateful for an early remittance.

Truly yours,
THE WILSON-BROWN CO.

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REPLY WITH REMITTANCE.

ALBANY, N. Y., Apr. 14, 1906.

THE WILSON-BROWN CO.,
CHICAGO, ILL.,

*Gentlemen:* Yours of the 1st inst. duly received, with your statement of account, which we find correct. Enclosed find check for two hundred ninety-five dollars ($295), which please place to our credit.

Truly yours,
E. F. WILSON & CO.

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ACKNOWLEDGMENT.

CHICAGO, ILL., Apr. 16, 1906.

MESSRS. E. F. WILSON & CO.,

*Gentlemen:* Your letter with check for two hundred ninety-five dollars inclosed to balance account is duly received, for which accept our thanks.

Yours truly,
THE WILSON-BROWN CO.

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ORDERING GOODS.

POUGHKEEPSIE, N. Y., Sept. 6, 1906.

MESSRS. GINN & CO.,
BOSTON, MASS.,

*Dear Sirs:* Please send me by return express 10 copies Moore and Miner's Accounting, 10 copies Boynton's School Civics. I inclose money order for the same, Twenty-five dollars ($25.00), the advertised price.

Respectfully yours,
HENRY JONES.

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**Coupon.**—A certificate attached to a bond, showing when different installments of interest are due.

**Credit** is that which produces values. The word also has reference to time given for payment as one month's credit, *a. e.* goods to be paid for one month after delivery. [NOTE.— Dun's and Bradstreet's commercial agencies are two large corporations engaged in the business of collecting information with regard to the financial standing, ability, and credit of persons engaged in business enterprises, and reporting the same to subscribers or to cus-

tomers applying and paying therefor. They have become extensive factors in modern commercial transactions for furnishing information to retail jobbers, wholesale merchants, etc. The prudent business man before selling to a stranger on credit should first inform himself, through these commercial agencies, of the financial standing of the prospective customer.]

**Debit** is that which costs value.

**Deed.**— A contract under seal, usually transferring the title of real estate.

**Deeds, Acknowledgment of.**— An acknowledgment is the act of declaring the execution of an instrument before an officer authorized to certify to such declaration. The officer certifies to the fact of such declaration, and to his knowledge of the person so declaring. Conveyances or deeds of land to be entitled to be recorded must first be acknowledged before a proper officer. Most of the States have forms of acknowledgments, which should be followed.

**Acknowledgments** may be taken in general by Notaries Public, Justices of the Peace, Judges or Clerks of Courts of the higher grades, Registers, Masters in Chancery, Court Commissioners, Town Clerks, Mayor and Clerks of incorporated cities, within their respective jurisdictions.

**The** requisites to a valid deed are the same in general as other contracts, but the appointment of an attorney to execute a deed for another person must in general be executed with the same formalities requisite to the deed itself.

***Seals*** or their equivalent (or whatever is intended as such) are necessary in Alaska, Connecticut, Delaware, District of Columbia, Florida, Idaho, Illinois, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, New Hampshire, New Jersey, New York, North Carolina, Oregon, Pennsylvania, South Carolina, Vermont, Virginia, West Virginia, Wisconsin, Wyoming. In almost all the States deeds by corporations must be under seal. *Forms* are prescribed or indicated by the statutes of most of the States except Connecticut, Florida, Louisiana. *Separate acknowledgment* by wife is required in Alaska, Arkansas, Delaware, District of Columbia, Florida, Georgia, Idaho, Kentucky, Louisiana, Montana, Nevada, New Jersey, North Carolina, Oregon, Pennsylvania, South Carolina, Tennesse, Texas. *One Witness* to the execution of deeds is required in District of Columbia, Maine (customary), Maryland, Nebraska, New Jersey (usual), Oklahoma Territory, Utah, Wyoming. *Two Witnesses* to the execution of deeds are required in Arkansas, Connecticut, Florida, Georgia, Louisiana, Michigan, Minnesota, New Hampshire, Ohio, Oregon, South Carolina, Texas, Vermont, Wisconsin.

**Discounting** is the obtaining of cash for bills payable under discount — that is interest charged for the time the bill has to run before it becomes due for payment.

**Discounts.**— allowances for early payments,— or for cash; e. g., 10 and 5% means a discount of 10% from 1 dollar, 90 cents; 5% from 90 cents = net cash 85½ cents.

**Dishonor.**— A refusal to pay an obligation when due, or to accept a draft when presented for acceptance.

**Dividend.**— The allotment to each stockholder in the division of profits.

**Drafts.**— A *Draft* is a written order by which one party directs another to pay a certain sum, named therein, at a specified time, to the order of a third party or to the bearer.

*Purpose.*— The main purpose of drafts is to aid in the collection and payment of debts and to provide a means to avoid the inconvenience, expense, risk, and delay necessarily incident to sending real money — gold, silver, etc.— from one place to another.

*Parties.*— The original parties to a draft are: 1. Drawer. 2. Drawee. 3. Payee.

The *Drawer* is the one who draws or writes the order.

The *Drawee* is the one on whom the order is drawn.

The *Payee* is the one to whom the order is made payable.

*Kinds.*— The kinds of drafts with which the average business man has to do are:

1. Sight { *a.* Personal. *b.* Bank.
2. Time { *a.* After date. *b.* After sight.

See models, pages 204 and 206.

*Definition of Sight Draft.*— A sight draft is an order payable upon presentation.

*Ordinary Check and Sight Draft Similar.*— Your check is simply an order on a bank to pay a certain sum out of your deposit, usually to some person or order. You are the *Drawer;* your bank, the *Drawee;* and the person to whom the check is made payable, the *Payee.* Thus it will be seen that a check closely resembles a sight draft. Indeed it is so nearly like a sight draft in every particular that in some states when it is not paid the same steps must be taken to preserve the liability of the parties as are taken in the case of a bill of exchange or draft.

(See also NEGOTIABLE INSTRUMENTS and INDORSEMENTS.)

**Due Bill.—**

DUE BILL.

$25.00. BOSTON, MASS., April 11, 1906.

*Borrowed and received of Charles Jones twenty-five dollars.*

HENRY V. CARTER.

A *Due Bill* is an acknowledgment of a debt. Always give the place and date, to whom due, the amount due, and the debtor's signature.

The time for payment is specified either as "on demand," or at a certain time after date, thus: —

Borrowed and received of Charles Jones twenty-five dollars payable twenty-five days after date, or on demand, etc., or, Due Charles Jones twenty-five dollars on demand, or a certain number of days, or specified time after date.

**Extension.**— An allowance of further time for payment of a debt.

**Filing** is one of the most important departments of a business. No one need be ignorant of the best methods — for the manufacturers of Filing Cards, Cabinets, and Filing Systems will always send their descriptive material for the asking.

Keep on file receipts and receipted bills for six years or whatever the Statute of Limitations may be.

**Footing.**— The adding of a column of figures, or the result of such addition.

**Forgery.**— The writing of another's name, with fraudulent intent, or altering a written document.

**Franchise.**— A certain right or privilege granted by a government to individuals or corporations.

**Good Will.**— The value in a business of established reputation or patronage.

**Honor.**— To accept a draft, or to pay when due.

**Indorse.**— To write one's name on the back of a note, check, or draft; to record a partial payment on the back of a note.

**Indorsements.**— Checks, notes, drafts, etc., must be indorsed in passing from hand to hand. Indorsements should always be written across the paper, and not lengthwise. The top of the back of a check, note, draft, etc., is the back of the left end of the face.

The name of the payee should be indorsed just as it is written on the face of the paper. If that is not correct, the correct form should be written under the incorrect form on the back of the paper.

These are the principal forms of indorsement:

1. In blank. A check or other paper to the order of William Smith he would indorse in blank:

   William Smith.

   This is the commonest form. Its chief disadvantage is that any papers so indorsed may be collected by the holder.

2. In full. If William Smith had a check to his order that he wanted to pay to John Jones, he could indorse it:

   Pay to the order of
   John Jones.
   William Smith.

   This cannot be used until John Jones indorses it. A common use of this form of indorsement is, for the purpose of depositing checks in the bank where one keeps an account. In such a case the indorsement should be:

   Pay to the order of
   The Boston Bank.
   Ginn & Co.

   This is the best form of indorsement.

3. Restricted. The check mentioned in the second case might be indorsed:

   Pay to
   William Smith.
   John Jones.

   The disadvantage of this is that it is not negotiable, and only William Smith can draw the money.

The last indorser is liable to the holder — the last endorser but one to endorser and holder — and so on to each endorser — each being responsible to the succeeding one.

An authorized Stamped Endorsement is binding.

(See NEGOTIABLE INSTRUMENTS, CHECKS, and DRAFTS.)

**Interest** is money paid for the use of money, varying according to the risk, the time for which it is required, etc.

See also ALLOWANCES, DISCOUNT.

**Inventory.**— Record of all resources and liabilities not found in regular books of entry. See model, page 207.

**Invoice.**— An itemized statement of goods bought or sold, containing quantities, name, prices, etc.

The form on page 207 shows how an invoice should be made out when goods are bought or sold. This invoice being on account, it is not receipted.

**Jobber.**— A merchant who buys goods from importers and manufacturers, and sells to either wholesale or retail merchants.

**Joint-Stock Company.**— A joint-stock company is in reality a partnership, the affairs of the business being conducted by officers chosen by the stockholders. A larger number of investors may associate themselves under a joint-stock company agreement than can work together effectually as partners, and the action of one stockholder cannot dissolve a joint-stock company. In general the liability of the stockholders is the same as that of partners in a copartnership. [NOTE.— The statutes of most of the states provide for limited joint-stock companies, thereby limiting each stock-holder's liability to the amount of stock owned. A limited joint-stock company may be known by the manner in which its name is written or printed; for instance, Walter Baker Company, Limited.]

**Journal** contains debits and credits systematically arranged and shows the history of transactions and amounts.

**Lease.**— A contract, usually in writing, for the temporary possession of real estate or other property.

BLANK FORM OF LEASE.

This Indenture made this first day of Jan., in the year of our Lord one thousand nine hundred and six;

*Witnesseth*, that..... of...., county of ...., and state .. ..., does hereby lease, demise, and let unto.....of said....his two-story French roof house, stable, and the land, fruit trees, and vines on said lot, being No.... on.... Street, ....., in said town of ...., the lot being 75 feet front by 100 feet back.

(Here specify any conditions on which the property is leased; such as, repairs to be made, the right to sell on giving due notice, or anything on which there is a mutual understanding at the time of hiring, and not elsewhere specified in this lease).

To hold for the term of .... years from ....., yielding and paying therefore the rent of ..... each month to said .....

And said Lessee does promise to pay said rent in monthly (or any fixed time for payments) installments of .... each month, commencing the first day if ....., and to continue said payments the first of each month up to the expiration of this lease, and to quit and deliver up the premises to the Lessor , ..... attorney, peaceably and quietly, at the end of the term, in as good order and condition, reasonable use and wearing thereof, fire and other unavoidable casualties excepted, as the same now are, or may be put into by the said Lessor , and to pay the rent as above stated, during the term, and also the rent as above stated, for such further time as the Lessee may hold the same, and not make or suffer any waste thereof; nor lease, nor underlet, nor permit any other person or persons to occupy or improve the same, or make or suffer to be made any alteration therein, but with the approbation of the Lessor thereto, in writing, having been first obtained; and that the Lessor may enter to view and make improvements, and to expel the Lessee , if he shall fail to pay the rent as aforesaid, or make or suffer any strip or waste thereof.

*And Provided also*, that in case the premises or any part thereof, during said term, be destroyed or damaged by fire or other unavoidable casualty, so that the same shall be thereby rendered unfit for use and habitation, then, and in such case, the rent hereinbefore reserved, or a just and proportional part thereof, according to the nature and extent of the injuries sustained, shall be suspended or abated until the said premises shall have been put in proper condition for use and habitation by the said Lessor , or these presents shall thereby be determined and ended at the election of the said Lessor or ..... legal representatives.

*In Witness Whereof*, the said parties have hereunto interchangeably set their hands and seals, the day and year first above written.

*Signed, sealed, and delivered in the presence of* ..... (SEAL)

..... [*To both signatures.*] ..... (SEAL)

**Letter of Credit.** — A letter usually issued by a bank, addressed to banks in foreign cities, authorizing the holder to receive credit for a stated amount. Such letters are usually carried by travelers.

**Letters.**— See correspondence.

**Ledger.**— Contains the accounts of the business, the debits and credits, having been obtained from the other books of entry.

**Liabilities.**— Amounts owed by a business,— bills payable and outstanding contracts.

**Manifest.**— An invoice of a ship's cargo.

**Mercantile Agency.**— An institution which obtains and furnishes information regarding mercantile enterprises, their financial standing, business reputation, etc. (See CREDIT.)

**Money Orders.**— Are a safe, convenient, cheap, and easy way of remitting money, and they may be secured at most post offices. The application form is simple and easy to fill up.

**Mortgage.**— A conditional transfer of the title to real estate or chattels as security for the payment of a debt.

A conveyance of property, upon condition, as security for the payment of a debt or the performance of a duty, and to become *void* upon payment or performance according to the stipulated terms; also the written instrument by which the conveyance is made.

The person who gives the mortgage is called the *mortgagor.*

The person who receives the mortgage is called the *mortgagee.*

A mortgage does not differ materially from a deed in fee simple, except in the condition attached, "that if the mortgagor shall pay to the mortgagee a certain amount of money at a specified time" or perform a certain duty specified in the writing, then it shall be *void.*

A *note* or a *bond* may be given to be secured by the mortgage — the writing should distinctly state which is given; also should clearly state any special terms agreed upon. (A mortgage given to secure the purchase money will take precedence before any other mortgage.)

Some states provide that the "mortgagor shall have three years after the commencement of foreclosure proceedings in which he may redeem the property by paying the debt, with interest and costs, and also that his time may be reduced to one year by special agreement. This is called his *equity of redemption.* A mortgagor may sell his right of redemption, or he may give a second mortgage, or it may be attached by creditors, or, in case of insolvency, it would form a part of his assets."

Mortgage deeds are now often "drawn with a clause containing an agreement of the parties that if the money is not paid when it is due the mortgagee may, in a certain number of days thereafter, sell the land (providing also such precautions to secure a certain price that may be agreed upon) and, reserving enough to pay his debt and charges, pay over to the mortgagor his balance; such action removes all claim of the mortgagor in a court of equity. This is called a power of sale mortgage and is sanctioned by law. All mortgages that do not contain the above stipulation possess an equity of redemption."

The right to redeem does not begin until the mortgagee commences action for foreclosure, though the debt may be overdue.

A mortgagor, who intends to redeem the property, must tender the amount of the debt with interest and lawful costs. Rents and profits that the party holding the mortgage received, or should have received, will be a charge against him in making the settlement.

It is usual for the mortgagor to keep the property insured, but the insurance policy should be made payable to the mortgagee to the extent of his interest therein. It is customary to make a provision for keeping the buildings insured one of the conditions of the mortgage.

**Negotiable Instruments, Laws of.**— *Negotiable instruments,* the common forms of which are promissory notes, checks, or other bills of exchange, while having the same general requisites as other contracts, have certain distinct features. The purpose of the law is to facilitate as much as possible their free passing from hand to hand like currency. The assignment of an ordinary contract leaves the assignee in no different position for enforcing his rights than that of his assignor, but one who takes a negotiable instrument from a prior holder, without knowledge of any defences to it, before its maturity, and gives value for it, holds it free of any defences which might have been set up against his predecessors, except those defects that were inherent in the instrument itself.

*To be negotiable* an instrument must be in writing and signed by the maker (of a note) or drawer (of a bill or check).

*It must contain* an unconditional promise or order to pay a sum certain in money.

Must be payable on demand, or at a fixed future time.

Must be payable to order or to bearer.

In a bill of exchange (check) the party directed to pay must be reasonably certain.

Every negotiable instrument is presumed to have been issued for a valuable consideration, and want of consideration in the creation of the instrument is not a defence against a bona-fide holder.

*An instrument is negotiated,* that is, completely transferred, so as to vest title in the purchaser, if payable to bearer, or indorsed simply with the name of the last holder, by mere delivery, if payable to order by the indorsement of the party to whom it is payable and delivered.

**One** who transfers an instrument by indorsement warrants to every subsequent holder that the instrument is genuine, that he has title to it, and that if not paid by the party primarily liable at maturity, he will pay it upon receiving due notice of nonpayment.

***To hold an indorser liable*** the holder, upon its nonpayment at maturity, must give prompt notice of such nonpayment to the indorser and that the holder looks to the indorser for payment. Such notice should be sent within twenty-four hours.

***When an indorser is thus compelled to pay*** he may hold prior parties through whom he received the instrument liable to him by sending them prompt notice of nonpayment upon receiving such notice from the holder.

**One** who transfers a negotiable instrument by delivery, without indorsing it, simply warrants that the instrument is genuine, that he has title to it, and knows of no defence to it, but does not agree to pay it if unpaid at maturity.

***The maker of a note is liable*** to pay it if unpaid at maturity without any notice from the holder or indorser.

**Notice** to one of several partners is sufficient notice to all.

***When a check is certified*** by a bank the bank becomes primarily liable to pay it without notice of its nonpayment, and when the holder of a check thus obtains its certification by the bank, the drawer of the check and previous indorsers are released from liability, and the holder looks to the bank for payment.

**A *bona-fide holder*** of a negotiable instrument, that is, a party who takes an instrument regular on its face, before its maturity, pays value for it and has no knowledge of any defences to it, is entitled to hold the party primarily liable responsible for its payment, despite any defences he may have against the party to whom he gave it, except such as rendered the instrument void in its inception. Thus, if the maker of a note received no value for it, or was induced to issue it through fraud or imposition, the right of a bona-fide holder to compel its payment from him is not defeated.

***The following states have enacted*** a similar Negotiable Instrument Law: Colorado, Connecticut, District of Columbia, Florida, Maryland, Massachusetts, North Carolina, North Dakota, Pennsylvania, Oregon, Rhode Island, Utah, Virginia, Washington, Wisconsin, New York, and Tennessee — and the same general rules apply in all the states.

**Notary.**—A public officer who acknowledges legal documents and protests paper for nonpayment. (See PROTEST.)

**Notes** or Promissory Notes are written promises to pay a sum of money indicated, at a certain time. (See Negotiable Instruments, Indorsements, Checks, Drafts, etc.) See model Note, pages 208, 209.

**Open Account.**— A running or unsettled account.

**Open Policy.**— An insurance policy covering undefined risks, admitting of subsequent indorsements or additions.

**Outstanding Accounts.**— Book accounts remaining unpaid.

**Overdrawn.**—A term applied to bank accounts when a check has been issued for an amount greater than one's credit balance.

**Partnership.**— Partnership is a contract between two or more persons to combine their capital, knowledge, and skill, one or all of them, for the purpose of conducting some lawful business or enterprise. It is not necessary that each of the partners bring money into the firm; one may have money, another, knowledge of the business, and a third may have both money and skill.

**A** partnership agreement may be either verbal or written; the prudent man will readily see the advantage of having the terms of the contract in writing. The written agreement signed by the partners is termed the Articles of Copartnership. These articles should carefully designate the parties to the partnership; the nature and extent of the business; the investment of the partners; the length of time the partnership is to run; the duties of each partner, so far as can be foreseen; minute instruction as to the division of profit; and how, in case of dissolution, the affairs of the firm shall be adjusted.

**Partnership** may be formed for any length of time, for a single adventure, for life, or for an indefinite period.

**Partners** are of three kinds: ostensible, those who really are partners and give themselves out as such; nominal, those who lend their names to the partnership, but have no real interest in it; silent, those whose names do not appear, but who share in the profits.

**Each** partner can bind all the other members of the firm to any amount of indebtedness, so long as he keeps within the scope of the partnership business. It is supposed that members of a firm have the utmost con-

fidence in the ability and integrity of each other, and that each will do his utmost to promote the interest of the firm; but if such is not the case, and a partner neglects his duties and lets all the work come upon the other members of the firm, or through carelessness or ignorance causes loss to them, there is no legal redress for them, so long as he keeps within the scope of the business, and commits no unlawful act.

**Each** partner is liable for the debts of the firm to the full extent of his own property, notwithstanding any agreement there may be between them to the contrary.

**The** profits or losses of the business are to be shared according to agreement. "In the absence of all precise stipulations as to their respective share in the profits and losses, and in the absence of all other controlling evidence or circumstances, the rule of the law is, that they are to share equally of both profits and losses."

**This** holds good, although they may have contributed unequal sums to the capital of the firm.

**If** one of a firm signs a note in the name of the firm, it is considered an act of the partnership, provided it is given within the limits of the firm's business. If a note made by one of a firm in the firm's name falls into the hands of a bona-fide holder it is binding on all the partners, even though given for something outside of the regular business of the firm.

**A Limited Partnership** is one in which the liability of the partners is limited to the amount stated in the agreement, which is usually the amount of money paid into the concern by them.

**Partnership** may be dissolved at any time by the mutual consent of the partners; it is also dissolved by the expiration of the time for which it was made; by the completion of the business for which it was formed; by the death of one of the partners; by long-continued or incurable insanity of one of the partners; by decree of court when it is proven that one of the partners has been guilty of gross misconduct or fraud.

**Upon** the dissolution of a partnership the power of a partner to bind the firm ceases. After dissolution of a firm each partner, unless there is an agreement to the contrary, can receive money on account of the firm and settle up its affairs; but no partner can claim any of the firm's property until all its debts are settled.

**Posting** is transferring debit and credit items to their respective accounts in the ledger — from journal cash book, sales book, etc.

**Power of Attorney.**— A legal authority to act for another.

**Promissory Note.** (See Note.)

**Protest.**— A formal notice issued by a notary to the indorser or indorsers of a note or draft, of the nonpayment of a note or draft, or the nonacceptance of a draft. (See Notary.)

FORM OF NOTICE OF PROTEST.

*St. Louis National Bank,*
*St. Louis,* Sept. 3, 1906.

Messrs. Brown & Jones, 320 Central Street, City:

Dear Sirs.— You are hereby notified that a note for five hundred dollars ($500) ....., drawn by Smith & Williams, and indorsed by you, dated June 3, 1906, payable three months after date, has been protested by me after due demand at the Commercial National Bank this day, and that you are held answerable for the amount with all legal costs, interests, and damages in consequence of the nonpayment thereof.

Respectfully yours,
Arthur Smith, *Notary Public.*

**Rebate.**— An allowance for overcharge, for early payment, or for other reasons.

**Receipt.**— A written acknowledgment of money, merchandise, labor, etc., received. See models, pages 200 and 208.

**Receipts.**— Always take a receipt or receipted bill for money which you pay on account.

Always keep on file receipts or receipted bills for at least six years. Better keep all papers, letters, etc., "relating to money affairs, as they may be necessary for reference."

**Signing Your Name.**— Employ a clear, uniform signature.

Never sign a paper of any kind until you thoroughly know its contents and meaning.

**Never sign as surety.**

**Sinking Fund.**— A fund set apart for the redemption of bonds or other specific uses.

**Syndicate.**— A combination of capitalists who unite their resources to advance some specific business enterprise.

**Tariff.**— A lawful rate of duty on imports and exports.

**Telegrams.**

THINGS TO BE OBSERVED IN WRITING TELEGRAMS. — 1. Omit salutation, complimentary closing, and all superfluous words. Avoid such expressions as "Ship immediately by American Express," etc. Here, and in all similar expressions, such words as *immediately, at once,* etc., are entirely unnecessary. A telegram in itself implies urgency.

2. Make all messages as short as possible, but clear and definite. A fixed charge is made for all messages, except cable messages, not exceeding ten words, and for every word in excess of that number there is an additional charge. All charges are regulated somewhat by distance.

3. No charge is made for the name and address of the person who is to receive the message, or for the name of the sender.

4. In writing his address, the sender of a message should never include a street number, or anything of that kind. A charge is made for everything in the address except the name of the city or town, state, and date. If you are not generally known in a large city or town, give the sending operator your street address, and answers will be promptly delivered, and no additional charge made for street number, etc.

5. Numbers should be written out in full since the charge is the same for a figure as for a word. For example, "Send by fast freight 20 No. 1000 mahogany library tables" would be counted as fourteen words, while "send fast freight twenty number one thousand mahogany library tables" would be counted as ten words.

6. Except in a cable message, each part of a hyphenated compound word is counted as an entire word. For instance, *twenty-five* would be counted as two words.

7. Each initial of a name is charged as a separate word; but a few abbreviations are counted as one word; as, F.O.B., C.O.D., A.M., P.M., etc.

8. In cable messages a charge is made for the name and address of the one to whom the message is sent as well as for the message.

9. Many kinds of cipher language are used to guard the secrecy and reduce the expense of messages. This plan is found very serviceable when the cost of transmission is great, or when very important matters are to be telegraphed without giving information except to those entitled to it. Almost all cable messages are in cipher. To telegraph or cable in cipher, business men employ what is called a *code* — a system of abbreviations in which a single word stands for a whole phrase or sentence; as, Autumn might stand for "Knowlton, Beach & Co., Butleigh, Glastonbury, England," or "We arrived here this morning," or any other thing understood by both the sender and receiver of a telegram or cable message.

10. All messages of importance should be repeated. For one-half the original cost of a telegram the sender of any message can have the receiving operator repeat it to the operator who first sent it. Errors in important telegrams are in this way avoided.

11. Night messages are taken at reduced rates. These are sent at any time after 6 P.M., and are not delivered until the next morning.

See Model Telegram, p. 209.

**Trial Balance.**— The object of the Trial Balance is to prove the correctness of the posting for the period for which the balance is taken, and to show the condition of the accounts on the ledger at the time of taking the balance.

NOTE.— Although the Trial Balance is not an absolute proof of the correctness of the work, it is generally accepted as such by business men.

**Trusts.**— Joint-stock companies and corporations are often merged into larger combinations of capital known as *trusts,* the object being to secure greater increase of capital, to lessen competition, expenses, cost of production, and to control market prices more effectually.

**Terms.**— Conditions of sale or agreement.

**Tickler.**— A book containing memoranda of all time paper.

**Underwriter.**— One who insures.

**Valid.**— Binding in law.

**Void.**— Not binding in law.

**Way Bill.**— A document containing description and shipping directions of goods sent by railroad. See BILL OF LADING and MODEL SHIPPING RECEIPT, p. 203.

**Wholesale.**— To sell large quantities, usually in unbroken packages.

**Wills.**— A *Will or Testament* is a final disposition of a person's property to take effect after his death. A codicil is an addition or alteration in such disposition. All persons are competent to make a will except idiots, persons of unsound mind, and infants. In many states a will of an unmarried woman is deemed revoked by her subsequent marriage. A nuncupative or unwritten will is one made *orally* by a soldier in active service, or by a mariner while at sea.

In most of the states a will must be in writing, signed by the testator, or by some person in his presence, and by his direction, and attested by witnesses, who must subscribe their names thereto in the *presence* of the testator. The form of wording a will is immaterial as long as its intent is clear.

*Age* at which persons may make wills is in most of the states 21 years. Males and females are competent to make wills at 18 years in the following states: California, Connecticut, Hawaiian Islands, Idaho, Montana, Nevada, North Dakota, Oklahoma Territory, South Dakota, Utah; and in the following states only females at 18 years: Colorado, District of Columbia, Illinois, Maryland, Missouri, Washington, Wisconsin.

In the following states persons of 18 years may dispose of personal property only: Alabama, Arkansas, Missouri, Oregon, Rhode Island, Virginia, West Virginia; in Georgia any one over 14 years and in Louisiana any one over 16 years is competent to make a will. In Colorado persons of 17 years, and in New York males of 18 and females of 16 years, may dispose of personalty. *Witnesses* — Most of the states require two witnesses, except in Connecticut (3), District of Columbia (3), Maine (3), Massachusetts (3), New Hampshire (3), South Carolina (3), Vermont (3).

# SIGNS, DEFINITIONS AND ABBREVIATIONS USED IN BUSINESS.

Account ..... a/c, Acct.
Advertisement ..... Advt.
Afternoon ..... P.M.
Against ..... Versus, Vs.
Agent ..... Agt.
Alabama ..... Ala.
All correct ..... O.K.
American ..... A. or Am.
Amount ..... Amt.
And so forth ..... &c., etc.
Answer ..... Ans.
April ..... Apr.
Appendix ..... App.
Arizona ..... Ariz.
Arkansas ..... Ark.
Article ..... Art.
Assistant ..... Asst.
At ..... @
Attorney ..... Atty.
August ..... Aug.
Avenue ..... Ave.

Bachelor of Arts ..... A.B. or B.A.
Balance ..... Bal.
Bank ..... Bk.
Barrel ..... Bbl.
Baskets ..... Bkts.
Before noon ..... A.M.
Bill Book ..... B.B.
Bill of Lading ..... B/L
Bill of Sale ..... B/S
Bills Payable ..... B. Pay.
Bills Receivable ..... B. Rec.
Building ..... Bldg.
Bought ..... Bot.
Box ..... Bx.
Bundle ..... Bdle.
Bushels, Bushel ..... Bu.
By the hundred ..... Per cent.
By way of ..... Via.

California ..... Cal.
Care of ..... c/o
Cash Book ..... C.B.
Cash on Delivery ..... C.O.D.
Cents ..... ¢, ct.
Chapter ..... Chap.
Charges ..... Chgs.
Check ..... Ck.
Check Mark ..... √

Company ..... Co
Connecticut ..... Conn
Colorado ..... Colo
Commission ..... Com
Collect on Delivery ..... C.O.D
Collection ..... Coll
County ..... Co
Credit, Creditor ..... Cr

Day Book ..... D.B
Debtor ..... Dr
December ..... Dec
Delaware ..... Del
Department ..... Dept.
Deposit ..... Dep.
Discount ..... Disc
District of Columbia ..... D.C
Ditto ..... "
Doctor ..... Dr.
Dollar ..... $
Dozen ..... Doz.
Draft ..... Dft

Each ..... Ea
England ..... Eng.
Errors and Omission ..... E.&O
Exchange ..... Exch
Express, Example ..... Ex
Esquire ..... Esq.

February ..... Feb
Figures ..... Fig.
First-class ..... A1
Florida ..... Fla.
Folio ..... Fol.
For example ..... e.g
Foot, Feet ..... Ft
Free on Board ..... F.O.B
Freight ..... Frt.

Georgia ..... Ga.
Gentlemen ..... Messrs.
Gallon ..... Gal.
Grain ..... Gr
Gross ..... Gro

Handkerchief ..... Hdkf.
Hogshead ..... Hhd.
Hundred ..... Hund.
Honorable ..... Hon
Hundredweight ..... Cwt

Illinois ..... Ill.
Inch, Inches ..... In.
Indiana ..... Ind.
Indian Territory ..... Ind. Ter.
Invoice, Inventory ..... Inv.
Invoice Book ..... I.B.
Instant, the present month ..... Inst.
Insurance ..... Ins.
Interest ..... Int.
Ireland ..... Ire.

January ..... Jan.
Journal ..... J.
Journal Folio ..... J.F.
Junior ..... Jr.

Kansas ..... Kans.
Keg ..... Kg.
Kentucky ..... Ky.

Last month ..... Ult.
Ledger ..... Ledg.
Ledger Folio ..... L.F.
Letter Book ..... L.B.
Letter of Credit ..... L/C
Limited ..... Ltd.
Louisiana ..... La.

Madame ..... Mme.
Maine ..... Me.
Manufacturing ..... Mfg.
Manuscript ..... MS.
Manuscripts ..... MSS.
Maryland ..... Md.
March ..... Mar.
Massachusetts ..... Mass.
Master of Arts ..... A.M. or M.A.
Member of Congress ..... M.C.
Memorandum ..... Mem.
Merchandise ..... Mdse.
Michigan ..... Mich.
Minnesota ..... Minn.
Mississippi ..... Miss.
Missouri ..... Mo.
Montana ..... Mont.
Month (this) ..... Idem.
Month (last) ..... Ulto.
Morning ..... A.M.
Mister ..... Mr.
Mistress ..... Mrs.
Monday ..... Mon.
Money Order ..... M.O.
Month ..... Mo.
Mortgage ..... Mtg.

Namely ..... Viz.
Nebraska ..... Neb.
Nevada ..... Nev.
New England ..... N.E.
New Hampshire ..... N.H.
New Jersey ..... N.J.
New Mexico ..... N.M.
New York ..... N.Y.
Next Month ..... Proximo, Prox.
North American ..... N.A.
North Carolina ..... N.C.
North Dakota ..... N.D.
November ..... Nov.
Note well or take notice ..... N.B.
Number ..... No.

October ..... Oct.
Oklahoma ..... Okla.
One and a quarter ..... $1^1$
One and a half ..... $1^2$
One and three-quarters ..... $1^3$
Ounce or Ounces ..... Oz.

Page ..... p.
Pages ..... pp.
Payment ..... Pay't.
Paid ..... Pd.
Pair ..... Pr.
Pennsylvania ..... Pa.
Peck ..... Pk.
Per cent. ..... %
Petty Cash Book ..... P.C.B.
Piece ..... Pc.
Pieces ..... Pcs.
Pint ..... Pt.
Package ..... Pkg.
Postmaster ..... P.M.
Post Office ..... P.O.
Postscript ..... P.S.
Postal Note ..... P.N.
Pound ..... lb.
Power of Attorney ..... P/A
President ..... Pres.
Professor ..... Prof.

Quart ..... Qt.
Quarter ..... Qr.
Quire ..... Qr.

Railroad ..... R.R.
Railway ..... Ry.
Received ..... Rec'd.
Registered ..... Regd.
Returned ..... Retd.
Reverend ..... Rev.
Rhode Island ..... R.I.

Sales Book ..... S.B.
Saturday ..... Sat.
Secretary ..... Sec.
Senior ..... Sr.
September ..... Sept.
Shipment ..... Shipt.
South ..... S.

South Carolina .....S.C.
South Dakota .....S. Dak.
Square Feet .....Sq. Ft.
Street .....St.
Sunday .....Sun.
Sundries .....Sunds.
Superintendent .....Sup't.
Steamship .....S.S.

Take Notice .....N.B.
Telegraph or Telegram.....Tel.
Telephone .....Telp.
Tennessee .....Tenn.
Texas .....Tex.
That is .....i. e.
The same (ditto).....Do.
Thousand .....M.
Thursday .....Thurs.
Transpose .....Tr.
Treasurer .....Treas.
Tuesday .....Tues.

United States .....U.S.
United States of America.....U.S.A.
United States Mail.....U.S.M.

Vermont .....Vt.
Versus (against) .....Vs.
Virginia .....Va.
Volume .....Vol.

Washington .....Wash.
Way Bill .....W/B
Wednesday .....Wed.
Week .....Wk.
West .....W.
Weight .....Wt.
West Virginia .....W. Va.
Wisconsin .....Wis.
Wyoming .....Wyo.

Yard, Yards .....Yd., Yds.
Year .....Yr.

## Balance Sheet. 19-

| Page | Name of Account | Debit | Credit | Loss | Gain | Resources | Liabilities |
|---|---|---|---|---|---|---|---|
| 1 | E. C. Miller | 140 | 3250 | | | | |
| 1 | Expense | 42 75 | | 42 75 | | | |
| 2 | Cash | 3427 18 | 1623 94 | | | 1803 24 | |
| 2 | Mdse. | 2978 17 | 1842 13 | | 109 66 | 1245 70 | |
| 3 | H. M. Dow | 487 20 | 310 | | | 177 20 | |
| 3 | L. S. Martin | 562 74 | 943 22 | | | | 380 48 |
| 3 | Interest | 7 43 | 2 30 | 5 13 | | | |
| 4 | J. C. Bush | 210 | | | | 210 | |
| 4 | V. M. Cary | | 345 | | | | 345 |
| 4 | Discount | 3 | 5 | | 2 | | |
| 5 | Bills Receivable | 1004 | 307 13 | | | 696 87 | |
| 5 | Bills Payable | 1000 | 1233 75 | | | | 233 75 |
| | | 9862 47 | 9862 47 | 47 88 | 111 66 | 4133 01 | 959 23 |
| | E. C. M's Net Gain* | | | *63 78 | | | |
| | | | | 111 66 | 111 66 | | |
| | E. C. M's Net Credit | | 3110 | | | | |
| | " " Gain | | 63 78 | | | | |
| | " Res. Worth | | | | | | 3173 78 |
| | | | | | | 4133 01 | 4133 01 |

* To be written in red ink.

**Model Receipt**

Boston, Mass., Jan 9 19—

Received of Frank C. Bliss

Two Hundred 75/100 Dollars

to apply on account.

$200.75 Clark & Simpson.

Model Bill Book.

Bills Receivable.

| No. | DRAWEE OR MAKER | DRAWER OR INDORSER | HOW RECEIVED | WHERE PAYABLE | DATE RECEIVED | DATE DRAWN | TIME | DATE DUE | AMOUNT | DATE BIS-COUNTED | DATE SENT TO COLLECT | DATE PAID | HOW PAID | REMARKS |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | J. B. Maxwell | | On account | Union Bank | July 1 | June 15 | 30 da. | July 15 | INT. 500 | | July 12 | July 15 | Paid at bank | |
| 2 | W. D. Rimbach | J. B. Topham | On account | Union Bank | 1 | 3 | 30 da. | 3 | 450 | | 2 | 3 | Paid at bank | |
| 3 | Walker, Brown & Co. | Student's name | Inv. July 2 | | | July 2 | 30 da. | Aug. 1 | 883 | | 2 | Aug. 1 | Paid at bank | |

Bills Payable.

| NO. | TO WHOM PAYABLE | FOR WHOSE ACCOUNT | FOR WHAT ISSUED | WHERE PAYABLE | DATE ACCEPTED | DATE DRAWN | TIME | DATE DUE | AMOUNT | DATE PAID | HOW PAID | REMARKS |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | Allen & Bailey Furn. Co. | | In full of acct. | Union Bank | | June 25 | 1 mo. | July 25 | INT. 2500 | July 25 | Charged at bank | |
| 2 | C. O. Boswell | C. O. Boswell | In full of acct. | Union Bank | June 25 | 20 | 30 da. sight | 25 | 1000 | 25 | Charged at bank | |
| 3 | Derby Mfg. Co. | Derby Mfg. Co. | Inv. July 2 | Union Bank | July 3 | July 3 | 10 da. sight | 13 | 1376 90 | 13 | Charged at bank | |

**Model of Bill of Sale.**

# Know all Men by these Presents

*that I, C. W. Worthington, of the City of Boston and Commonwealth of Massachusetts, party of the first part, in consideration of Fifteen Thousand Two Hundred Dollars paid by D. C. Williams & Co., of the City and Commonwealth aforesaid, parties of the second part, the receipt whereof is hereby acknowledged, do hereby grant, sell, transfer, and deliver unto the said parties of the second part. The good will, chattels, merchandise, bills receivable, accounts receivable, and all other assets of the firm of C. W. Worthington which are definitely specified on the schedule hereunto annexed. In part consideration hereof the said D. C. Williams & Co. hereby agree to assume and do assume the liabilities of the said firm of C. W. Worthington as per the schedule hereunto annexed.*

**To have and to hold,** *all and singular the said goods and chattels to the said D. C. Williams & Co. and their executors, administrators, and assigns, to their own use and behoof forever.*

*And I hereby* **covenant** *with the grantee that I am the lawful owner of the said goods and chattels; that they are free from all incumbrances; that I have good right to sell the same as aforesaid; and that I will* **warrant and defend** *the same against the lawful claims and demands of all persons whomsoever.*

**In witness whereof,** *we the said C. W. Worthington and D. C. Williams & Co. have hereunto set our hands and seals this twenty-first day of August in the year one thousand nine hundred and six.*

*Signed, sealed, and delivered in the presence of*

J. M. McLann
W. D. Sprague

C. W. Worthington [SEAL]
D. C. Williams & Co. [SEAL]

**Model of Bill of Lading or**

# Shipping Receipt

BOSTON, MASS., *July 5*, 19__.

Received from *C. H. Williams & Co.*

**By THE COMMERCIAL TRANSPORTATION CO.**

The property described below, in apparent good order, except as noted (contents and condition of contents of packages unknown), marked, consigned, and destined as indicated below, which said Company agrees to carry to the said destination, if on its road, otherwise to deliver to another carrier on the route to said destination.

It is mutually agreed, in consideration of the rate of freight charged for this service, as to each carrier of all or any of said property over all or any portion of said route to destination, and as to each party at any time interested in all or any of said property, that every service to be performed hereunder shall be subject to all the conditions, whether printed or written, herein contained, and which are hereby agreed to by the shipper and by him accepted for himself and assigns as just and reasonable.

Consignee *J. W. Masten & Co.*

Destination *Springfield, Mass.*

| MARKS | Quantity | ARTICLES | WEIGHT Subject to Correction |
|---|---|---|---|
| | *100* | *Roman Chairs* | |
| | *100* | *Fancy Rockers* | |
| | | | |
| | | | |
| | | | |
| | | | |
| | | | |

*For the corporation,*

_____ Freight Agent

Model Check

Boston, Mass., May 4, 19__ No. 1

**The Union Bank**

Pay to the order of Silas Long — $ 112 48/100

One Hundred Twelve 48/100 — Dollars

E. C. Dixon.

Model Left Page of the Check Book

| | | | | |
|---|---|---|---|---|
| May | 1 | Deposit | 1600 | |
| May | 4 | ck #1 | 112 48 | 1487 52 |

Model Check Stub

No. 1

Date May 4, 19

To Silas Long

For on account

Amount, $ 112 48

Bank Draft

Boston, Mass., July 16, 19__ No. 920

**Traders National Bank**

Pay to the order of C. C. Canan — $ 400 60/100

Four Hundred 60/100 — Dollars

To Chemical National Bank, New York

W. A. Hinman, Cashier

**Model Bills Payable — Receivable.**

$160.00 Blue Rapids, Kan., May 12, 1906

Six months after date we promise to pay to the order of —William Goodrich— One hundred sixty ——————— Dollars at Patterson's Store ——————— for value received.

Due November 12, 1906 Hiram Jennings
Charles Elliott

$375.00/100 Providence, R. I., Jan 8, 1906

Two months after date I promise to pay to the order of Little, Brown & Company Three hundred and seventy-five—Dollars at The Roger Williams Bank for value received.

Due April 8, 1906 Walter A. Remington.

$135.00 Vinton, Iowa, Oct. 15, 1906

Six months after date we jointly and severally promise to pay to the order of Todd & Young, One hundred thirty-five dollars at the Cedar Rapids Bank. ——— for value received

Due April 15, 1907 Nathan Lawrence.
Frank Underhill.

**Model Bills Payable — Receivable.**

$160 Blue Rapids, Kan., May 12, 1906

Six months after date we promise to pay to William Goodrich, or order, One hundred sixty Dollars at Patterson's Store, for value received.

Hiram Jennings
Charles Elliott.

Due November 12, 1906

**Sight Draft.**

$ 260 Springfield, Mass. July 3, 19

At sight Pay to the order of

Ourselves

Two Hundred Sixty 00/100 Dollars

Value received and charge to account of

To Edgar McMichales
No. 132 Due Patterson N.J.

Wilbert Gloss & Co

**Accepted Draft Payable After Date.**

$ 320 00/100 Boston, Mass., July 6, 19

Thirty days after date Pay to the order of

William McMcKay

Three Hundred Twenty 00/100 Dollars

Value received and charge to account of

To E. H. Masters
No. 12 Due New York

Fred'k Osgood & Co.
per W.

**Model Invoice**

New York, June 1, 19—

Messrs. Clark & Smith,
Springfield, Mass.

To Endicott & Bush, Dr.

Terms 60 days.

| | | | | | | |
|---|---|---|---|---|---|---|
| 2 | casks T. Prunes | 78.75 | 157 | 50 | | |
| 10 | bags P. Tapioca | 7 1/2 | 71 | 25 | | |
| 5 | " S. Pepper | 18 | 90 | | | |
| 5 | bbls. P.R. Molasses | 16 (4) | 83 | 33 | 402 | 08 |

## Inventories

| | | | | | |
|---|---|---|---|---|---|
| **Merchandise** | | | | | |
| 300 bu. Corn | 38¢ | 114 | | | |
| 100 " Wheat | (72¢) | 72 | | | |
| 200 " Oats | (29¢) | 58 | | | |
| 150 " Rye | (49¢) | 73 | 50 | 317 | 50 |
| **Expenses** | | | | | |
| Office Safe | | 110 | | | |
| Office Books | | 25 | 60 | 135 | 60 |

* To be written in red ink.

RECEIPT FOR RENT.

From_____

For_____

Time_____

Amount_____

No._____

$_____ _____ 190

Received from_____

_____ _____ dollars

For Rent of_____ No. _____ Street,

for_____ ending _____ 189____

No._____ _____

NEGOTIABLE INTEREST-BEARING NOTE.

To_____

From _____

Date_____

Time_____

Due_____

No._____

Amount_____

$_____ _____, 190

_____ after date_____ promise to pay to the order of_____

_____ _____ dollars

with interest_____

Value received.

No._____ Due._____ _____

**Model Telegram.**

**THE UNION TELEGRAPH CO.**

INCORPORATED

15,000 OFFICES IN AMERICA. CABLE SERVICE TO ALL THE WORLD.

W. H. ARMISTEAD, President and General Manager.

| Receiver's No. | Time Filed | Check |
|---|---|---|
| | | |

SEND the following message subject to the terms on back hereof, which are hereby agreed to. Boston, Mass., July 1, 19

To Wm. M. Brown & Co.,

New York City.

| | | | |
|---|---|---|---|
| | | Ship | fast |
| freight | twenty | number | sixty |
| library | tables | | |
| | | Manning, | Ball & Co. |

☞READ THE NOTICE AND AGREEMENT ON BACK.☜

**Model Note**

$1200.00 Boston, Mass. Jan. 16, 19

Thirty days after date I promise to pay to the order of Morgan, Taylor & Co.

Twelve Hundred 00/100 Dollars

at Winthrop National Bank

Value received

No. 12 Due Feb. 15 Henry W. Sherman.

# THE BEST EQUIPMENT FOR A BUSINESS CAREER.

ALSTON ELLIS, *President Ohio University.*

There are a great many people in the world who regard an education as worth nothing except as it helps them to be successful in business. My own opinion is that an education is absolutely necessary for the best and surest success in business and it is much more necessary in order to enable its possessor to live more, to be worth more, and to serve more than he could possibly be able to do without it. In my own case, my education has enabled me to keep a good position, one paying me many times over what an ordinary workman can make at his trade, however useful and honorable that trade is. But, outside the money my education has enabled me to make, it has given me much more power for good than I could ever have had without it and it has enabled me to see more of the world, to enjoy more of the world, and to be more in the world. In striving for an education, one should not forget this side of it. The little money that we may make here and the little success that we may achieve in this life amount to but very little when we come to the day of our death; but the right kind of an education — that of mind, heart, and spirit — will bring one to the last of life with hope and confidence that the higher powers that he has developed here will be with him throughout all the ages of eternity. This may look like preaching, but the statements I have made are the plain truth as I view truth after nearly a lifetime of effort in seeking it. To sum up. An education, as I see it, will give its possessor greater assurance of success in any useful calling upon which he may enter; above and beyond all this, it will give him power of development that will make him worthy of his origin, his present relations, and his future destiny.

CHARLES R. FLINT, *Merchant, New York.*

**From an address to the Outlook Club of Montclair, N. J.**

Most young men of average ability, whose families are in moderate circumstances, should content themselves with such an education as they can obtain in the city high school, or the village academy, up to their seventeenth or eighteenth year, and then make life their university. They will have this satisfaction, that while they may be at some disadvantage, they are not thereby debarred from reaching the first places in the conduct of affairs; that the struggle itself is a school for the development of energy and character.

It is as true now as ever, the opportunity does not make the man, the man makes the opportunity.

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PORTRAIT GROUP

1. Ferdinand Schumacher
   (See "Business Training in School and College.")
2. Edward Lowe Temple
   (See "Business Training in School and College.")
3. Louis Windmüller
   (See "College Training and the Business Man.")
4. John Philip Vollmer
   (See "Business Training in School and College.")
5. Charles Ranlett Flint
   (See "The Best Equipment for a Business Career.")

HERBERT W. LADD, *President R. I. Society for Prevention of Cruelty to Children, and President R. I. School of Design, Providence, R. I.*

Individuals make communities, communities make states, states make up nations. The foremost nations of the world bear unmistakable evidences of the reason why they are foremost, and point with pride to the ability and character of their people. How important then it is that the young men and women, the individuals, are early trained for success in life. The value of trained intelligence becomes more evident every year, alike in handiwork and brain work. Application of science to industry made Germany from a poor nation to rank among the first, and it was through her schools and universities that she trained and educated those who made such an achievement possible. Other nations, including our own, have immensely profited from German schools and universities. All over the world to-day there is demand for men who can *do* things, especially expert men, and they command big rewards.

Great fortunes have been made and fame attained by men who had no opportunity for school education in their youth. Hard work and little to do with, but a continuous persistency in effort and study furnished them with the information which enabled them to win success.

Never was there greater opportunity for young men and women to find good schools and universities, but they must avoid wastefulness of their time and health, be industrious, persistent and thorough, and acquire the habit of sticking to a duty or task, if they would attain the best. Character, confidence and courage are essentially helps. It was never truer than now, "There is plenty of room at the top."

JAMES DICKINSON SMITH, *Banker, New York.*

A good education (common school or collegiate) is the best foundation for a business career.

The most important thing in a business life for young men is to be honest, truthful, of good moral character, attentive to and diligent in business, faithful to their employers; thus making themselves invaluable. Don't drink liquor, don't tell lies, don't swear, don't be afraid of work. If they follow this course, they honor their parents, establish a good Christian character, and even though beginning at the lowest round of the ladder, they are sure to reach the top, and as many a boy has done; he becomes a Principal in the business where he began as a hard-working boy.

Many men thus become worthy citizens of our great country, and rise to eminent positions in our great Republic.

# BUSINESS TRAINING IN SCHOOL AND COLLEGE.

HEADS OF UNIVERSITIES — SOME OPINIONS FROM:

President Eliot, of Harvard, says: "A young man who is going into business had better take an academic course, in my sense of the term, if he has any mind to train." Says President Hadley, of Yale: "We regard college education as a great advantage to the business man as well as the professional man. This is not, however, because it enables him to make more money, but to have more influence and enjoyment with the same amount of money." President Patton, Princeton's Theological Seminary, says: "I believe that those who can afford to obtain a university education should do so no matter what their career is to be. I believe that those who intend to enter commercial life will not regret the years they may have spent in obtaining a college education." President Angell, of the University of Michigan, states "that the more a man's intellectual powers are developed, the more capacity he has for any undertaking in life which calls for such powers." In other words the more of a man one is, the more successful will he be in any worthy enterprise. "My opinion," says the late President Harper, of the University of Chicago, "is that a college education is of decided advantage to young men who propose to enter business. * * * My opinion is founded upon the theory that a trained mind anywhere is able to do better work than an untrained mind. * * * At times when critical judgment and prompt decision are required, the one who has the broader outlook in an educational way ought to prove the more valuable." President Jordan, of Leland Stanford, Jr., University, says: "Such an education is of daily advantage to any man of brains and character. * * * It gives not always better wages but a broader horizon, a more refined taste, a saner judgment, and a higher range of friends."

R. B. ROOSEVELT, *President Founders and Patriots of America.*

You have asked me whether in my opinion a liberal education helps a man in business. I cannot doubt that it does. When we think it has opened for us who have enjoyed it, all the finest literature of the world, must it not have broadened our minds and made us more familiar with human nature and thus helped us to success. And would we part with that literature, which is now a part of ourselves the highest and substantially, the original literature of the world? For although some of the Greek was taken from the Arabic it comes to us as the original thought of Homer and its great creative minds. And would we part with dear Latin, the mother of all languages, even though Spanish may be more perfect and beautiful, and might with our possible affiliation with the peoples of our hemisphere be at present more practically valuable from a business standpoint.

So in laying out one's life; remember that manners make a part of it, and that there is something above all others which the American public demands. It insists upon unfailing dignity — a dignity in representing oneself. Let the boy on starting in life never forget his seriousness and his dignity.

As my own profession was that of a lawyer supplemented, after I had transferred that to my oldest son, by experience in literature, a classical education was a necessity to me and I believe would prove a benefit to all men.

FERDINAND SCHUMACHER, *Merchant, Akron, Ohio.*

The value of business training in schools necessarily depends largely upon the practicability of teachers.

They should above all else impress upon the mind of pupils that honesty is the best policy.

They should serve others as they themselves desire to be served.

Be sure to do well whatever you undertake to do. No half-way work.

Show interest in your employer's business by doing a little extra work whenever there is a chance to do so.

I do not consider a university education essential to success in business.

Be temperate in the use of your daily food, preferring fruit and cereals to meats.

If you expect to amount to anything in this world pledge yourself early "never to taste, touch or handle" any intoxicating liquors, wine, beer or cider."

Never indulge in the use of tobacco.

EDWARD LOWE TEMPLE, *Banker and Author, Washington, D. C.*

Unquestionably there is a good deal that is of value in a business training in schools as a preparation for business life, if confined within proper limits and not attempting the impossible, or at least the impracticable, and I think this applies almost as well to girls as to boys. Perhaps, I should not insert the qualifying word "almost," since life has now become so intensely practical that there is less of difference between the sexes than formerly in this regard. In fact, there is room for much regret that this is the case, unless home training is such as to keep purely practical thoughts from encroaching on the spiritual side of character, which is the best side of woman, as it surely should also be of man. Practice in becoming an expert golf-player or an automobilist is fast dwarfing, if not driving out the expert mother, housekeeper, cook and home-maker, I fear, and furthermore this may

be attributable to the spirit of commercialism which grows more and more to affect woman.

But the days are fast passing when woman is the purely dependent creature that once she was. It is an argument for woman suffrage to state the patent fact that, in very many of the simpler occupations, such as banking, newspaper work (and, of course, stenography, typewriting and telegraphy), to say nothing of law and medicine, woman is now the full equal of man, even though, and probably, in fact, by reason of the shameful fact, that her remuneration is much less than his.

I have grave doubts as to the desirability of emphasizing business topics too much, however, in the training of either sex (aside, of course, from training in political economy), to the minimizing of the "humanities," which none of us can well afford to part with. And there is unquestionably much that is fallacious in the idea of "business colleges" as they are somewhat ambitiously called, as a complete training for business life.

The writer has known of at least one instance of elaborate training in one of the foremost schools of this class, which, moreover, exploited "banking" as its specialty, who was obliged to learn this branch of human endeavor *de novo,* when brought face to face with practical life, and found, to his dismay, that the time and money spent in preparation had proved rather a hindrance than otherwise, since they might have been much better spent on other things. The great defect here is lack of thoroughness — the thoroughness which will enable a stenographer and typewriter, for example, to spell as well as to punctuate and capitalize, infallibly, the thoughts of his employer, and to take the necessary time for doing it.

As to the value of a University education as fitting one for a business career, I have grave doubts. It is of unquestionable value in preparation for the law, medicine, theology and journalism; indispensable, indeed, in most of these, where a good knowledge of the classics is, or should be, a *sine qua non.* Journalism too often betrays the blasting marks of crass ignorance of the canons of criticisms, and to journalism we are coming to look more and more as a guide to morals and manners than even to the pulpit. But the average collegian though reaching his graduation, now many years later than formerly, is pitchforked into the maelstrom of active life, with a far more intimate knowledge of foot ball, rowing, and hazing than of what is needful to make his life a success, and for several years struggles blindly forward, not so much at first, to climb up to a position of usefulness, as to unlearn and overcome the defects of his previous training. The redeeming feature is his acquired familiarity with human life from contact with his mates for lack of such association is a grievous loss, since "the proper study of mankind is man," even if it be by the avenue of sophomorism.

## Charles F. Thwing, *LL. D., President of Western Reserve University and Adelbert College.*

The conclusions arrived at by President Thwing in the following passages from his book, "College Training and The Business Man," should be of especial value to the young man setting out in life for they are based, not only upon his wide experience of men of education and affairs, but upon the added testimony of men prominent in each one of the vocations referred to.

### In General Administration.

The training of men of sound judgment is the highest intellectual purpose of the college. It has none other: no purpose less high or less broad could be at all worthy of either the college or humanity. Its purpose is in a most practical way to train thinkers in industrial affairs. The thinker in industrial affairs is not simply the captain, he is the general. Managers who can think, the college is making. They are of the type who Mr. Carnegie says, "Never do any work themselves worth speaking about; their point is to make others work while they think." The making of the thinker is the highest intellectual result of the college.

### In Banking.

The primary intellectual element in the value of a college education to a banker, as to most men, lies in the enlargement and enrichment of the power of thinking. A college education develops, or at least aims to develop, the power of seeing, of reasoning, of judgment, of comparison, of appreciation. The graduate is supposed to know truths, or what is more to know truth — to know truth through knowing truths. He is able to have a comprehensive notion of his work. He sees the relation of part to part, of each part to the whole, and of the whole to each part. Its elements of strength and of weakness, its points that require emphasis and elaboration, its points that require no care, its adjustments and readjustments, its progress and regress — these and many other parts he is to consider. Financial schemes which have the substance of the "South-Sea Bubble" he is to distinguish from undertakings that are as solid as the Treasury of the United States, or the Bank of England. Such discriminations, in advance and on a *priori* grounds, it would seem to be easy to make: for a large gulf divides the counterfeit from the genuine, the inevitably disastrous from the assuredly triumphant. But experience both recent and remote, proves that not only the ordinary body of the American people but also that part of it which is not ordinary becomes easily and disastrously confounded in respect to financial theories and movements. The fact is that money represents one of the most difficult problems to which

From "College Training and the Business Man," by Charles F. Thwing, LL. D., President of Western Reserve University and Adelbert College, New York. Copyright, D. Appleton & Company. By permission.

the reason of man ever gives itself. Trained in and through general studies, trained in and through economic subjects, the college graduate, becoming a banker, is often and distressingly mistaken; but he would be mistaken with greater frequency and severer distress were he not a graduate.

### In Transportation.

Men in the future will take up railroading as it is carried on in vast relations and with vast forces involved. For entering into such undertakings only men of great power and with trained ability to think can hope to attain to the opportunity of rendering large service. Their fathers and their grandfathers entered into the railroad business while the business was small. They grew in power as the railroad grew in business; the railroad grew in business as they grew in power. At the present time and in the future this method no longer prevails. Men step into this service, as this service itself is progressing, under most complex conditions. No power is too powerful; no brain too intelligent; no vision too clear; no executive skill too great to be received into this service.

In training men, therefore, for the railroad or other business, the university should seek to secure results which are embodied in men having these primary and fundamental characteristics: First, the man of sound physical health; second, the man of noble moral character; third, the man who is a gentleman; fourth, the man who, having an education, is able to weigh evidence, to observe, to compare, to infer, to think; fifth, the man of special education, able to apply his general power of thinking to the solution of problems immediately presented in and by his vocation; and, sixth, the man who, having all these powers and finding himself face to face with opportunities, is willing through hard, diligent, noble work to apply his ability in doing the duty which the opportunities lay upon him.

### In Insurance.

In the business of insurance, as in every other form of human labor, one comprehensive conclusion is made evident. The doing of good work depends largely on:

1. Good health. 2. Intellectual ability. 3. Good will and strong. 4. Graciousness. 5. Good manners.

One who possesses these five elements or qualities should do good work in his business or profession, and should win the results of such work, results which the Philistine world sums up usually in the word "success." For the securing of these five points of a practical Calvinism I believe the college training of three or four years represents the wisest method and is the most effective agency.

IN HUMAN RELATIONS.

It was said of the pupils who came from Rugby to Oxford, while Arnold was master, that they were thoughtful, manly-minded, conscious of duty and obligation to a degree which the ordinary man did not possess. Such thoughtfulness is one of the most precious results of the life and training of the American college. It will give to each student a self larger, finer, nobler, more symmetrical in the relation of intellect to heart, of heart to will, of will to conscience, more aspiring, having greater power of achievement, at once more patient under difficulty and in triumph more quiet, more eager to do the best of which one is capable, more willing to be content with that simple best, and more determined to extend the realm of truth and to promote the kingdom of righteousness.

If a college training fits the graduate to become a better business man, it also seeks to make him a better man. If it aids him to live without complaint in a "brazen prison," and to transmute its brass into gold, it also, and more, teaches him to appreciate, as Matthew Arnold says,

> "A world above man's head, to let him see
> How boundless might his soul's horizons be,
> How vast, yet of what clear transparency!
> How it were good to abide there, and breathe free;
> How fair a lot to fill
> Is left to each man still." A SUMMER NIGHT.

F. A. VANDERLIP, *Banker, New York.*

The experience which I have had in business, and the experience which I have had with young college men in business affairs, leads me to believe that college training is of great value to the young man who selects business as a career, and I have also developed a firm belief that much may properly be asked in the way of a broadened university curriculum. Much could be added that would be of great advantage to the individuals who are to be future leaders in business life and any added courses along these lines would be of value, not alone to those individuals, but in the future development of commerce along right lines and thus of importance in working toward the well being of the commonwealth.

I believe in the educated man in business. I believe the present college course is not the best that can be devised for the training of men who are to be leaders in commercial and financial life. It is true that we have scientifically classified a few of the principles and underlying laws of commerce and finance, and we teach them more or less well. I believe many more of those laws and principles can be scientifically classed, and can be taught, that the result of such teaching will make better business men, will qualify men for great responsibility earlier in life, will help solve the problems that new commercial conditions have raised, and will work to our national advantage, not only in the way of our pre-eminence in commerce, but also in the direction

of a clearer understanding of the true relation between government and business and therefore toward a better discharge of our duties as citizens.

There should be no failure on the part of our educators to appreciate the increasing demands that are, by the changing character of commercial affairs, being laid upon the abilities of business men. The last two decades have witnessed changes that make necessary an entirely new order of ability in business life. Those changes demand a greatly superior training. We have seen the capital employed in business enterprises jump from millions to billions. That change is significant of something much more than mere growth in the magnitude of commercial operations. It is significant of fundamental alteration, in conditions and methods. We have seen struggling lines of railways united into systems and systems into vast nets, all operated under a single management. We have seen whole industries concentrated into a few combinations, and those combinations dominating their especial markets throughout the world. These new conditions have surrounded us with problems for the solution of which experience furnishes neither rule nor precedent. To solve them we need a grounding in principles, and understanding of broad underlying laws.

The world is in great measure becoming a commercial unit. The eye of every business man must be far seeing enough to observe all markets and survey all zones. A significant word spoken in any market place or parliament of the world, instantly reaches the modern business man, and he should be prepared correctly to interpret its meaning.

Electricity has annihilated the geographies, for it has destroyed the distinctions which gave geographical boundaries their significance. Political distinctions will continue to live, languages and religions will continue to differ, but the peoples of the earth, regardless of political boundaries, of racial differences, of national ambitions, are coming rapidly to form one great commercial unit, one great economic organism. There are no tariff walls against capital. The language talked by money is a universal tongue. The modern business leader, therefore, more than was ever the case before, needs a mind educated to think clearly, needs the ability accurately to trace effect to cause, and needs the training that will enable him to understand the true relation between far separated conditions and widely diverse influences.

With the limitless wealth of resources which we have had in America, the successful conduct of a business enterprise has been a comparatively easy matter. Nothing short of egregious error has been likely to lead to failure. Any ordinary mistake in judging conditions or in the application of principles has, as a rule, been obliterated by the rapidity of the country's growth and the extent of its industrial and commercial development. If some of the men who have made notable commercial successes had been forced to face the harder conditions that exist in the old world, the measure of their success might have been very different.

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WILLIAM AND MARY COLLEGE

FROM A PHOTOGRAPH

Was founded in 1692 in Williamsburg, Virginia, and named after the then reigning King and Queen of England. It is the second oldest college in the country. It is non-sectarian. Lyon G. Tyler, M.A., LL.D., President.

Had they been confronted by a situation where population was pressing upon the means of subsistence, where all the soil was under cultivation, where the mineral resources were meager and where there was lacking the wealth of the virgin forests, they would have needed greater abilities and better trained facilities in order to achieve such marked success. We are easily inclined to believe that we have the best business men in the world. I am disposed to agree with that view. But one should not lose sight of the fact that the lavishness of opportunity has brought commercial success to many who have come into the field illy prepared and with small ability. Any one who is familiar with the commercial life of Germany and has seen the successes there built up out of a poverty of resources — successes perhaps not comparing brilliantly with some of our own, until one studies the difficulties that had to be surmounted in achieving them — must perceive there some elements of business ability superior to our own. There has been an astonishing increase of wealth and an enormous expansion in commerce in that nation. No one searching for the fundamental reasons why German commercial progress is relatively so much greater than that of other European nations, will fail to reach the conclusion that one of the greatest factors in that country's development has been the prompt and intelligent use which has been made of the schools. The Germans have to the highest degree made practical application of their learning. They have brought the true scientific spirit to bear upon their every-day problems. Industry and commerce have both profited in the largest degree. To-day we find in that nation, in spite of its lack of natural resources, pre-eminence in many industrial fields, a striking pre-eminence in foreign commerce, and a superior intelligence in the administration of finance. Those successes can all be, in the greatest measure, traced back to its schoolmasters.

A certain unequaled native ability, coupled with unparalleled natural resources have united to help American business men achieve a measure of material success that has been in many cases, I believe, quite out of proportion to the ability brought to the work. In American business life the coming years can hardly be expected to offer so many easy roads toward business success as have appeared to the commercial wayfarer at every turn in years past. Our resources, of course, are far from reaching the complete development common in the old world countries. We have nevertheless advanced to a point of development where there will be less chance for success to come as a reward for haphazard and illy-directed work. The successes of the future *will be for better trained men.* That is true not alone because we have in a measure already exploited our great resources, but because the field of commercial activity has so vastly broadened, because there has been such an enormous gain in the magnitude of commercial operations, and because of the increasingly intricate relationships which have resulted from this broadening and this growth. The changed scope, character, and methods of modern business have united to demand men

with a training superior to anything that was ever needed before, as the successful, commercial leaders of the future. That general training cannot be had in the highly specialized process of the routine work of the office. The practical school of experience is too wasteful as a teacher of general principles. There will, of course, be the exceptional man who will come up to that routine training and dominate his field by the force of his intellect, but in the main the new conditions of affairs demand a superior training such as only the schools can give.

I know the majority of business men trained in the school of routine work will doubt the feasibility of teaching in the classroom, in a scientific and orderly fashion, those principles which they have gained only through years of hard experience and which they even yet recognize more by a sort of intuition than by conscious analysis. The engineers of an earlier day thought the blue overalls and not a doctor's gown formed the proper dress for the neophyte in engineering, but we have come long ago to recognize that the road *to success as an engineer is through a technical school.* So, too, I believe, we will in time come to recognize, though perhaps not to so full an extent, that the road to commercial leadership will be through the doors of those colleges and universities which have developed courses especially adapted to the requirements of commercial life, for out of them will come the men that are needed.

When I speak of a higher commercial education I am referring to an ideal education for commercial and financial leaders. An ordinary machinist does not require to be graduated a mechanical engineer. A riveter of bridge bolts has no need to have taken honors in a course of civil engineering. A bookkeeper, a stenographer, or a bank clerk does not require such a commercial education as I am suggesting. For all those positions there should be special instruction, fitted to the character of the duties.

JOHN PHILIP VOLLMER, *Banker, Merchant, and Manufacturer, Lewiston, Idaho.*

My opinion is that such is of no great value to the student: usually the methods taught are old, obsolete or antiquated. The tutors are never in touch with actual business in the proper sense of the word; if one did have a smattering knowledge of it he fell behind with such rapidity that he was soon a "back number," hence the business man of the school training brand is much of a laughing stock with the practical business man of to-day.

But as to the value of a *university* education for preparation for a business career — this is different. A good university education is highly beneficial if not altogether essential for the "all around" successful business man. With such an equipment if he be endowed with the necessary natural business sense he stands head and shoulders above his brothers of the business school and whatever business rules are laid

down in books and forms or are communicated to him in school or in counting house are intelligently absorbed. His use of correct language in speech and in correspondence is accepted by the ignorant and illiterate without complaint or admiration, simply as a common every day matter, but by the educated and more intelligent with satisfaction and pleasure; while on the other hand the man without the university education may be bright and successful yet he labors under the formidable difficulty of only being able to serve the less educated element while the university fellow can serve, please and entertain at will thereby enjoying an unapproachable advantage over others.

LOUIS WAGNER, *Banker, Philadelphia, Pa.*

"The value of business training in schools as an equipment for both sexes for a business career:" Training anywhere, for any purpose, ought to improve the equipment of both men and women for any career which they may choose, but training alone will not overcome deficiencies in industry, perseverance, good physical condition and good character.

As to the value of a University education in the preparation of a business career: The above will answer the second query as well as the first.

JOHN WANAMAKER, *Merchant, Philadelphia, Pa.*

Mr. Wanamaker believes in business and technical training schools. Witness his effort to educate all our girls by establishing in the store a school in which all of his beginners are expected to receive instructions in the rudimentals, and, in connection with his Sabbath School he has organized and successfully run the "Bethany College" in which dressmaking, shorthand, bookkeeping, etc., are taught to those who have missed the earlier opportunities of the public schools.

Mr. Wanamaker is also a member of the board of the Williamson Free School of Mechanical Trades where several hundred young men are being educated to become proficient in Mechanics. He is also on the advisory board of the Pennsylvania Military College.

PETER WHITE, *Banker, Marquette, Mich.*

Business training in schools may either be taught by the teaching of bookkeeping, typewriting, stenography, or practical banking, through the establishment of school savings banks, or by adding to common branches already taught, their commercial and business aspect.

The latter can only be reached in the high school. Unquestionably all such training is useful ultimately to the individual for his own development, but the only students who derive immediate assistance from it in the start of life are those who have completely mastered the courses they expect to profit by. Graduates of business courses in the

public schools who have only aimed to "pass," are not valuable material for an employer to experiment with.

Business colleges are largely supported by students who have had commercial courses in the public schools and have there failed to realize what such courses were for.

What is the use of knowing how to write, unless one can write rapidly, clearly, and easily? What is the use of studying bookkeeping unless one not merely knows something about it, but knows how to keep books, from opening a set to closing out a business?

A boy or girl who has learned everything in his course with great thoroughness, even if there were no business features in it, is a better investment for an employer than a business course graduate who has taken lower average marks than 90 per cent.

This principle I take to be fundamentally necessary to every one seeking a start in life, and it is worth constant repetition to our youth. You must want to prove profitable, and even indispensable, to your employer; "you must clinch in his mind the view that he can afford to employ you, by turning it into the view that he cannot afford *not* to employ you. Business principles are the foundations of usefulness in business arts.

As to young women, business principles will no more hurt them as home makers, than they will hurt their prospective husbands.

But it is well to point out that when too many women are employed in business situations, it means too few homes, and reduced wages for men.

University education, as it is at present carried on, takes up too much time to be advised for those seeking a business career, unless they get started at it very early, or already have personal interests in sight requiring large knowledge of the world for their successful management. The scholastic bent, followed too far, renders a man careless about business. But if one could graduate from full courses in history, economics, commercial law, and geography at 21 or 22 and carry with him into business the habits of studying all conditions and their causes, such courses could not fail, natural fitness being present, to fit him for larger business conditions than a more narrowly trained man could easily step into.

We are ceasing to do business in shops; we meet in any market place the men from everywhere and the university must fit men for the diplomacy of business. Even the great manufacturers, mechanics, and mine owners, other things being equal, prefer the university trained man. But, again let me emphasize, he must not have too late a start.

LOUIS WINDMULLER, *Merchant, New York.*

Of educational influences imitation is more natural and impressive than any other. By their example good parents can instill honor and veracity, the first requisites for business success, into the plastic minds of their young progeny. Where parents are bad, so as to make their

PRINCETON UNIVERSITY

FROM A PHOTOGRAPH

Princeton was originally chartered October 22nd, 1746. This picture shows two of the more modern buildings—The John C. Green School of Science and Dickenson Hall, the latter in the foreground.

very name odious, the child may turn to better example; but where their iniquities are hidden behind a Pecksniffian screen of sanctimony, the offspring become wicked and a teacher can no more improve their characters than the gardener can straighten the crooked trunks of half-grown trees.

Children, whose parents are kind to each other, will endeavor to please them and their playmates; when these inherent manners are improved by school discipline, they can acquire habits of civility which make salesmen popular and merchants prosperous.

The parents' frugal life is apt to be followed by a simple life in their children; teachers and parents should supplement each other to turn them into good citizens. Home examples of regular habits first engender the punctuality teachers require of pupils. A child that has learned to say the lesson when called is apt to keep other engagements, and throughout life punctuality becomes its second nature. The man, who is punctilious so as to redeem his every promise at any cost will enjoy a better reputation and a larger credit than his competitor, who neglects appointments he does not consider of sufficient importance. He is more apt to lose millions gained by accident, than his plodding neighbor, who never fails to keep an engagement, is likely to lose his small fortune.

A collegiate education by itself does not necessarily improve the chances for success; Greek and Latin have no direct influence on the sale of dry goods, but study can so train a receptive mind that it learns to concentrate thought and express it in clear terms. A master of classical literature will never permit slipshod letters, such as emanate daily from counting-houses, to bear his signature.

Want of the better training of business men has led years ago to the establishment of commercial colleges and recently to an introduction of commercial courses into Columbia and other universities. While such instruction is useful to persons, who wish to enter mercantile houses to become clerks, after serving an apprenticeship, their learning and service alone will not suffice to turn them into successful merchants.

These cannot inspire the poor clerk with the courage and self-reliance requisite to launch out for himself; they will not endow him with the foresight to discover opportunities, the readiness to improve them, nor the tenacity to bring them to a successful issue. Goethe puts into Mephisto's mouth this practical observation: "Grau, Theurer Freund, ist alle Theorie, und grun des Lebens goldner Baum."

Experience alone may teach how to temper courage with caution. The careful merchant avoids failures because he does not entertain the most promising venture without having at his command the means to bring it to a successful issue.

When a shrewd discovery has placed an unfortunate rival at his mercy, the conscientious merchant will take no unfair advantage. After a poor boy, without education, has by energy become rich, the question

if he has always followed the golden rule is apt to be raised. Had he been college-bred, the acquired thirst for knowledge might have surpassed his natural craving for gold; he might have left a smaller fortune, but a better reputation.

In every vocation of life the cultured gentleman ranks higher than the mere man of means; a clear conscience and a good name are better possessions than the millions of some "Captains of Industry."

(*See also the remarks of J. Krutschnitt, P. V. Lawson, Colonel A. A. Pope, F. B. Reeves, William A. Smith, and Willard Warner, in "The Fundamental Principles of Success."*)

## THE CHOICE OF A CAREER.

AGRICULTURE.

By ANDREW SLOAN DRAPER, LL. D., *Commissioner of Education, New York.*

Farming, the success or failure of it, has much to do with the farmer, with the manner of his life and that of his wife and children, with his intelligence, and with his happiness. If New York farmers can make more money they will have better schools. With railroads, and trolleys, and telephones, and newspapers, and the daily free delivery of mails, the farmers ought to have better homes and quite as good schools as the people in the cities have. There must be not only a good elementary school within walking distance of every farmhouse, but a good high school within easy driving distance of it. The little roadside schools must be connected with village high schools. The supervisory district must be so small that a superintendent can visit each country school once a month and that the teachers can all come together for instruction as often.

By L. H. BAILEY, *Director College of Agriculture, Cornell University.*

Every occupation and profession offers good opportunities for persons of ability who are industrious and honest. What occupation or career a young person shall think of pursuing will depend in part on his likes and in part on his measure of values. If his estimate of values is expressed chiefly in terms of money, his choice will necessarily be different from that which would result from a desire for an independent and home-making life.

Agriculture is one of the great fundamental occupations and it must always provide careers for vast numbers of our people. Whether farming appeals to any young person will depend largely on the farming region with which he is familiar; for the business of farming lies in the open, and is seen and commented on by all men. I have just returned from a drive of fifty miles. The journey lay through an

attractive region, in which homesteads and lands express comfort and effectiveness. The fields were smooth and clean. I stopped at one farmhouse in which there are seven children — five boys and two girls. One son is in a veterinary college, and he will practice his profession, probably near home. Another son has taken a short course in a college of agriculture, and is returned to the farm, where he intends to remain. Another is in high school preparing to take a four years' course in a college of agriculture, meaning to return to the farm. The two younger boys, one only six years old, declare that they will be farmers. The older daughter has graduated from high school and will now teach the rural school in her home district. She enjoys farm life. It is apparent that this farm home has been a pleasant one to these children. The farm has been profitable. The home has the amenities and luxuries of a city home, and many things that the city home cannot have. The boys think that they can accumulate as much goods on the farm as they can in the city, and have the freedom and independence in the bargain.

I passed through another farm region. The fields were cramped and apparently infertile. The buildings were falling into disrepair. There was lack of go and effectiveness in the look of the farmsteads. The roads were poor. I saw almost no young persons. The country seemed to be in process of being deserted. I was very sure that I should have deserted the country, too.

These two pictures illustrate why some boys remain on the farm and other boys leave the farm. We could not advise any ambitious young person to cast his life with a losing venture; but any person of experience and foresight would confirm the decision of the young men to remain on a good farm in a prosperous region. If any young friend of mine, unacquainted with farm life, asks whether he would better take up farming, I should want him to go into a thrifty farming region and see. If he made a mistake and visited an unprofitable region, he would probably decide against the business. By all this I mean to say that the advisability of farming as a career depends very much on the place and the people.

My young reader may want to ask whether these poor farming regions may not be rescued and made profitable. Yes; but the rescuing of them is not the kind of enterprise that is likely to appeal to the young or for which they are fitted. This needs older heads. Such regions usually need reorganization, with the introduction of wholly new systems and plans of farming. Merely to make the land more productive may not be sufficient. These cases demand large experience, executive ability, and perhaps considerable capital.

So there are profitable farms and unprofitable farms. There are profitable stores and unprofitable stores. If one thinks of taking up store-keeping as a business, he allows himself to be guided by the successful stores. It is fair to present the profitable farm as an example of what the open country offers to a youth. There are very many of these farms in all parts of the country. There were never

so many of them as now, notwithstanding all the talk to the contrary. The recent figures of the agricultural wealth of the country are astonishingly large. The farmers are coming to be a most prosperous part of our population. I could name farm after farm on which the annual profits run from $1,000 to $3,000 and more.

It is not the purpose of this article to explain how money is to be made in farming. I merely state that the business may be profitable enough, under right conditions, to satisfy the desires of the man who is not set on accumulating wealth for the sake of the wealth. It is important, however, to say to my young reader that the attractive features of farm life are constantly increasing. Those who shudder at farming are usually thinking of the old methods or of certain unthrifty regions that they have seen.

The labor has been greatly reduced by means of machinery. A farmer recently told me that he considered farming the easiest of occupations; he rides when he plows, when he plants, when he tills, and when he harvests; and there are times in the year when no laborious work is pressing. I would not have anyone think that manual toil has been eliminated. I would not have it eliminated. But the back-breaking drudgery of the old days, the mere application of muscular energy, has very largely passed away.

The isolation is passing. Better roads are aiding; they will introduce new ideals, and make possible a better and higher life. The daily delivery of mails has brought new light to the country districts. In time we shall have a parcels post, for the distribution of packages as well as letters. Telephones are being installed everywhere. There are libraries in the little towns and cities, and traveling libraries that go to the farmer's home, if he wants them. There are good and inspiring magazines and newspapers. There are bulletins from the experiment stations, farmers' institutes, and lecture courses; and rural organizations are adding new life and interest. The rural schools are beginning to readjust themselves. Water supplies are being applied to farm buildings, as to city buildings. Agricultural colleges are leading the way to greater and better things.

All this means that the old order is passing, and that farm life is to take its proper place alongside other vocations and professions. This is beginning to be appreciated keenly by young persons, as shown by the numbers of them that are now attending the agricultural colleges. There is one such college, maintained at public cost, in every state and territory, and most of these institutions are growing rapidly. Some of them have more than 500 students, of one grade and another, studying agriculture. A good part of these students will return to the farms, and every one of them will have better ideals for the open country. Many of these ideals are bound to work out into practice.

Recently I made an inquiry among students in a college of agriculture as to their reasons for desiring to engage in farming. Here are some of the reasons given by young persons who had come from farms

and therefore had had experience of what the farm can offer: "best opportunity for the ideal home;" "the farmer is the most independent of men;" "I like the work: one is not doing the same thing every day;" "the farmer has a wider field of business, which requires a vast range of knowledge, far beyond that required by the ordinary business man;" "a congenial means of support;" "possibilities of just as great financial success on a farm as in any profession which my circumstances permit me to attain;" "it gives opportunity for study of the most interesting kind, and it is the best place for spiritual growth and life;" "there is profit in it, and it is gaining headway every day;" "I am going back to the farm because it is the most healthful business I have ever known and I like it as a business from start to finish;" "I love nature, and like to be closely associated with its workings;" "one man's social and intellectual influence will be stronger and last longer in the country than in the city;" "I like to care for horses and cattle and to see the crops that I have planted grow;" "I like to create things."

I find that young persons often recognize these various possibilities of farm life, but nevertheless feel that it does not offer one the opportunity to develop leadership. Every ambitious young man wants to express himself strongly, and make his work effective for the world. Now, it is possible for leadership to develop wherever there are human problems to be solved. We have made the mistake of thinking that such problems lie only in the centers of population; but the very neglect of the human problems of the open country has really emphasized their importance and the need of attending to them. Every rural community should have a strong personality or leader. If there is a problem of public health in any country locality, some one can organize the forces and begin to solve it. If there are diseases of crops, some young person can learn what they are, keep track of the current ideas concerning them, and be ready to give advice; before he knows it he will be called on by the next neighborhood, the next town, the next county, the college of agriculture, the teachers' institutes — and he will have developed leadership. In every rural neighborhood there is some troublesome question. It may be poor schools, poor churches, poor roads, lands that need draining, diseases of animals or plants that must be combated, grangers' or other organizations to be formed and aided, canning factories or creameries to be organized, libraries to be established, reading-courses to be extended, better methods of tillage or of feeding to be introduced. Starting with any one of these problems, with patience and good sense, any young man will find opportunity to express whatever there is in him.

Here, then, are the three possibilities in a well-organized and well-conducted farm life: the possibility of making a good living; the possibility of developing an attractive home; the possibility of acquiring leadership. And all these things are more easily obtained to-day than ever before.

By H. H. Harrington, *President Agricultural and Mechanical College, Texas.*

There is no better opportunity anywhere, or in any line, than that afforded in this State to those who make a careful and scientific study of agriculture. Taken on an average, it will, in my opinion, prove as remunerative as that of any other calling; and it is, of course, at the same time more independent, and to most men quite as attractive. Taking the South over, I believe that the study of agriculture and its prosecution in practice offers the most inviting career to the young men of our country.

Architecture.

By John M. Carrere, *Architect, New York.*

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Considered from the material point of view, the financial reward which the architect may expect is slight as compared with other professions. The amount of work which may be entrusted to him may be very large, but the commissions received by him will be modest in comparison to the responsibilities involved, and to the attainments which he must have to fulfil them. The expenses of his organization are so large that the ultimate profit is comparatively small, and it may be truly said that no architect has become rich through the practice of his profession. Yet it is equally true that in few professions is the practitioner more assured of a competency which will permit him to live in relative comfort, or to be happier in his work, than in the practice of architecture.

Civil Engineering.

By Daniel Willard, *First Vice-President and General Manager Erie Railroad.*

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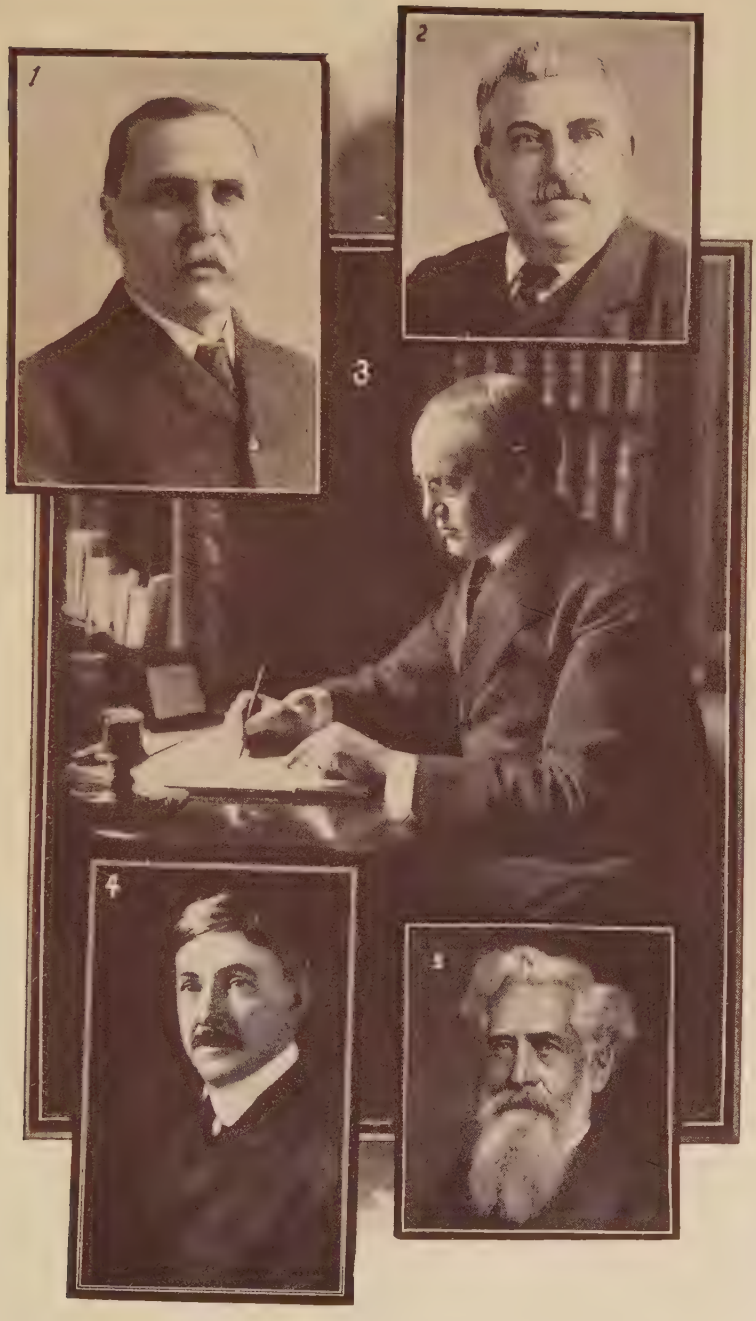
It will, perhaps, be pertinent now to consider the preparation which a young man about to make a choice of a profession should have in order to fit him for the duties, privileges and honors which come to the successful civil engineer.

Three things are indispensable, although others are desirable. He must have good health, good habits and a determination to succeed. He should have the best education within his means, for the reason that the good workman in any trade will do his work, if not better, at least more readily and with less physical effort if he has the best and most suitable tools to work with. It has been well said that there is not a branch of modern business which does not require scientific knowledge, and the more science, of the most widely differing kinds, the better. Sooner or later it is all found to pay.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PORTRAIT GROUP

1. Captain Henry King
2. William Eleroy Curtis
3. Melville E. Stone, General Manager The Associated Press.
4. Albert Shaw, Ph.D., LL.D.
5. B. B. Herbert

(See "The Choice of a Career: Journalism.")

There are great canals to be dug, tunnels to be bored, and bridges to be built; and the civil engineer who will do all these things will know, as he does them, that the only monument remaining one thousand years hence to mark the character of the civilization of our time will be the remains, at least, of the great undertakings which are carried out under his direction and in accordance with his plans.

INSURANCE.

By CHARLES F. THWING, LL. D., *President Western Reserve University and Adelbert College.*

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Insurance, as now conducted, represents a vast and complex undertaking. It is among the greatest and most important of all business endeavors. The prospect is that it will become yet vaster and more complex. It, therefore, demands intellectual and other personal qualities of a high order for its direction and carrying on. To men of such fortes, it offers a wide and high field of service. For the making of men of such fortes, it may outdo the American college as a helpful condition and force.

JOURNALISM.

By ALBERT SHAW, PH. D., LL. D., *Editor, "The American Monthly Review of Reviews."*

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American college life and work as now carried on, are of themselves a better training for journalism in the technical sense than they are for any other calling, except teaching. This is in part because the work of journalism is at many points so closely related to the work of education; and also because the best college work nowadays is in such close sympathy and touch with the best social, ethical and economic progress of the community at large, such progress being the material with which journalism most concerns itself.

Another reason is that the skillful and correct use of language, whether to state a fact or convey an idea, is of the very essence of good journalism; and our college work more and more recognizes the importance of training all students in the art of direct and lucid expression.

THE FOLLOWING REPLIES HAVE BEEN KINDLY FURNISHED IN ANSWER TO THE ENSUING QUESTIONS AS TO THE BEST PREPARATION FOR A JOURNALISTIC CAREER:

*I. How far is University Education Essential?*
*II. Is Graduation from the High School Sufficient?*
*III. Is Experience of the Manufacturing Side of Newspaper Work essential?*

By HOMER BASSFORD, *News Editor "St. Louis Republic."*

The experienced newspaper worker who is not possessed of a uni-

versity training is likely to go to the end of his career conscious of something missing. The experienced newspaper worker who has had such a training is as likely to feel that his equipment for every branch of his profession is hardly as complete as it might have been had he enjoyed the opportunity to apprentice himself as a youthful, buoyant all-night reporter in those years when school claimed him. So it goes: Leaving generalities, it is quite a certain thing that your specialist, your editorial writer, your paragrapher, your correspondent and the like, is better equipped with a university training than he is if only a mere graduate of the school of hard knocks in a modern local room. There is the exception, even to this, of course. On the other hand, I know of few really capable "working newspaper men" of high degree who have not found the university of experience the best. The executive of to-day in an editorial chair is of greater value to his corporation and to himself, in consequence, if he knows the complete story of the house in which he works. It is well for him to know how type is set, how much it costs, the varying cost of machine and hand composition; the price of paper (for he may be the man to decide upon the quantity of it to be used on a given edition); the cost of reportorial talent and the worth of this or that example of it; the name of a sergeant of police in a certain far district; the leader of a political faction in a distant county; the hour of which he may safely extend the moment of going to press and yet catch a group of fast mail trains for a dozen waiting States — all of these things and a hundred more must the editorial executive have. This is knowledge that comes from no book and no set of lectures. Each city has its relations to trains, politics and men; each paper has its controlling policy. Ten honest years on the working staff of a great paper are better than twenty devoted to theory. Provided, the man must want to know. He will not succeed to a chieftaincy (always omitting the specialist) if he is pleased to leave unlearned the great general lesson of his trying and tiring profession. The ideal situation would be that which would permit a youth of twenty to know his university by day and his city editor by night; but since the youth must sleep and play, there can be no such division of his time. We are to go on then as ever, choosing the fittest from each school of training. The individual in the end tells his own story.

By Samuel Bowles, *Editor The Springfield Republican, Springfield, Mass.*

I consider that the best preparation for journalism is liberal college education, and that special attention should be paid in the selection of studies to history, economics, literature, and modern languages. In connection with the school work, all the experience that a young man can get in vacation times in the subordinate work of a newspaper office, both the business and editorial departments, the better for him in the future.

By William Eleroy Curtis, *Washington Correspondent, Washington, D. C.*

A man who is successful in journalism must have natural qualities which fit him for that profession; just as especial qualities are necessary for great success in art, architecture, medicine, engineering, law, and all the other professions and occupations. A course in journalism will not injure such a man, but will improve him; but it is more important that he should have a broad, general education. A successful journalist must know the world by travel and the study of history and geography; he must know his fellow-men by observation and contact, and his capital is the acquaintance he makes and the confidence those acquaintances have in him. That is the successful man. He is the exception. The ordinary editors and reporters who make up ninety per cent. of the profession, are like the ordinary architects, doctors, engineers, preachers and lawyers who unfortunately lack the essential qualities and have failed to secure the opportunities that make men great. Such men are the better personally and professionally by having a special training for their work in a school of journalism. The more education a man has, the more he learns from books and from his fellow men, the better qualified he is to edit a newspaper. At the same time, a university education is not absolutely essential. Among the old-fashioned newspaper editors there is a prejudice against college men because they usually think they know more than anybody else. You have doubtless heard of Horace Greeley's remark that he did not want "any college graduates or other horned cattle around his office." Every managing editor of a newspaper who has been compelled to break in college men as editors or reporters understands keenly what Mr. Greeley meant. No man ever knows so much or is so willing to assert his opinions as a fresh college graduate, but that is the vanity of conceit and a little experience, a few hard knocks will correct the defect. A college education is a good thing for everybody. It makes a better farmer, a better salesman, a better cowboy, a better miner just as it benefits men in the professions, because it develops and trains the reasoning powers and teaches a man how to use his talents. Some of the best newspaper men that I know have been almost entirely without school education. They have come up from the printer's case by force of character and natural ability. The lack of an education, however, did not contribute in any way to their success. If they had had an opportunity to go to school and to college they would have been much greater than they were.

I would not discourage a young man from attempting newspaper work because he has only a high-school education. I would tell him to go in and do his best and make up his deficiencies by reading and study; but if a young man has the opportunity to get a college education and take a course in a special school at journalism, I would urge him to do so. Schools of journalism may be made very useful. It depends upon the teachers. Usually teachers do not teach; they con-

tent themselves by hearing recitations, which is a poor way to educate students. The most important learning I got in my college course did not come from the books I studied, but from the lips of my professors. If a teacher does not know anything beyond what is contained in a book, he is not competent to instruct a class in journalism.

It is useful, but it is not essential for a reporter or an editor to know the manufacturing side of journalism.

The three fundamental essentials for success in journalism and every other profession are: Intelligence, Industry and Integrity.

By J. A. Graham, *Managing Editor The Republic, St. Louis, Mo.*

(1) Experience in journalism demonstrates that university education is not an essential of successful journalism in any of its branches. In some obvious respects it is a drawback. On the whole it is, like any other mental experience, an advantage.

(2) For all practical purposes, graduation from the high school is sufficient. If his school days are closely followed by some years of experience in the more important activities of life, I should say that the high school boy is more likely to succeed than the university graduate.

(3) An experience in connection with the manufacturing or publishing side of journalism is not an essential but an advantage. The danger is that the publishing side will become the dominating factor. In such a case, journalism ceases to be a profession and becomes a commonplace service.

Journalism is a profession fundamentally different from those of law, medicine and theology. It is the expression of hundreds of current activities. It has not, and should not have, much to do with precedents and traditions. Above all things it should be elastic, adaptable and quick to perceive essential truth. To me the test of value in a newspaper man seems to be the number of points at which he touches contemporaneous life. If that is true, his best equipment must be the highest degree of acquaintance with the prevailing activities of his place and time.

By Benj. B. Herbert, *National Printer-Journalist, Chicago, Ill.*

How far is university education essential? If the university is in touch with the rest of the world and teaches the students the highest ideals of service to fellow men, with all around preparation and development for that service, mentally, morally, physically and spiritually and inculcates those branches that will be useful, then certainly the university training is essential. There is certainly no calling that demands broader knowledge, deeper sympathies or nobler purposes than that of the newspaper calling.

"Graduation from high school" may be sufficient, provided the pupil has been trained in the English branches, including history, bio-

THE MAKING OF A GREAT NEWSPAPER

1. Delivering and Mailing Room.
2. Press Room. Printing the paper from continuous rolls and delivering completely folded.
3. The New York Herald Building.
4. The Stereotyping Room. Preparing the metal cylinders from which the paper is printed.
5. The Composing Room. Setting the type by machinery. Every time a key is touched a letter is formed and falls into its place.

graphy and literature, and has been taught self-reliance and how to think and to do. Every graduate of a high school should have devoted a portion of his time to what is known as industrial education or manual training, should have practical knowledge as to the industrial pursuits, as to the laws of health and the principles of government. He should be taught to express himself clearly and forcibly. He should be imbued with the unfaltering desire for greater knowledge and be inspired for the greatest possible usefulness in the calling he may choose and be made to understand that he has only commenced to learn and what has been lacking in his education must be made up by study in and out of his work.

If he is to own and publish as well as to edit a paper, experience in manufacturing would be very useful, at least, that he be trained in the manufacturing side or department. It is always better for one to know all that is possible with regard to this calling which is at the same time a manufacturing industry, a business and a profession.

By G. S. Johns, *Editor The St. Louis "Post-Dispatch."*

The necessary equipment for the successful journalist is, first of all, character. To win permanent success he must be a man of honor, integrity, truthfulness. He must have ideas. Ideas are the current coin of successful journalism. There is not a successful newspaper which will not pay handsomely for ideas.

He must be a master of pure, simple, terse English; he must be able not only to observe and comprehend, but to write his report of his article clearly, simply and effectively.

What ought to be the journalist's educational equipment? All that this learned faculty [Missouri University] can give, and that can be learned from books or from experience is not too much. You cannot know too much poetry, for the apt quotation is always useful; you cannot know too much fiction, for the apt illustration is valuable; you cannot know too much of any and all subjects which interest mankind.

I am in favor of a large education — the more comprehensive the better. As to the manufacturing side, a thorough knowledge of it is advantageous but not essential. A man could be a great news man or a great editor without familiarity with the details of the manufacturing side.

By Captain Henry King, *Managing Editor "St. Louis Globe-Democrat."*

The profession of journalism is not yet "lucrative beyond the dreams of avarice," to be sure; but neither is its scale of salaries adjusted on the former basis of humble and continuous penury. It offers reasonable compensation for satisfactory service, and as the work improves the pay increases, and its highest prizes are for those who honestly earn them. The tasks that it imposes leave no room for idle-

ness and no chance for procrastination. It exacts diligence, vigilance, drudgery. But it has its appeasements and its exhilarations. It puts one in immediate contact with the throbbing energies of life, with the daily making of the history of the world. There is the charm of the unexpected even in its hod-carrying, and even in its Jonah's gourd-vines of miscellaneous ephemera there is a certain thrill that entices and delights. But over and above all considerations of financial profit and of attractive employment there is the opportunity, which is also an obligation, to promote truth and justice, to expose fraud and crime, to favor honest and decent government, to stand for education, morality, patriotism and all the wholesome influences of society. That is where the profession of journalism reaches the summit of its philosophy and its distinction, and demonstrates that Shakespeare was never wiser than when he wrote:

> "Heaven doth with us as we with torches do,
> Not light them for themselves; for if our virtues
> Did not go forth of us 'twere all alike
> As if we had them not."

By Shailer Mathews, *The University of Chicago, Chicago, Ill.*

First, my observation leads me to the conclusion that a University education, meaning by that the four years leading to a bachelor's degree, is highly desirable for journalistic work of the highest sort. Of course a bright man can get along without such an education, but he will be perceptibly hampered, and more than that, I feel that such an education is worth something in itself.

Second, a graduation from a high school course is a fair preparation, but I think it will be shown that the really successful men in newspaper and magazine work, particularly the latter, are college graduates.

Third, experience in the manufacturing side of newspaper work does not seem to me to be essential, but it would be to a man's advantage to have it.

By Melville E. Stone, *General Manager, The Associated Press, New York.*

A university education is not essential but very desirable for a career in journalism. Horace Greeley was a conspicuous example of a successful journalist who had no university education. Graduation from a high school may be sufficient in some cases, but a higher education, as I have said, seems to me very desirable.

Experience of the manufacturing side of a newspaper is also important, but not essential. A man who is equipped with a knowledge of that side of the business is certainly better qualified for his work in every way than one who is not.

## The Law.

By John Brisben Walker, *Editor and Publisher "The Cosmopolitan Magazine."*

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The law, if it be true that legal contention is a condition of warfare, as civilization advances that branch of it which is not constructive must pass. The student will do well to consider before making his choice what manner of world it will be with higher education generally diffused, and a consequent higher regard for one's neighbor generally prevailing. His determination of this part of his problem of life may mean to him the difference between ultimate success and failure.

*By The Managing Editor.*

There are probably more young men who aspire to enter the legal profession than any other, and there are probably more who desire to do so after having started life in some other career.

Many of these are unaware of what awaits them when they enter upon their chosen path — or of the qualifications necessary as a preliminary to studying law.

In order to furnish Self Help to these and to others we have addressed the following questions to a number of leading lawyers all over the country with a view of obtaining information and counsel on the important practical points which they cover:

1. What do you consider the best education for the young man before entering upon specific training for the legal profession.

2. Could a young man after graduating from the high school or leaving a good preparatory school at once begin reading law and thus qualify himself earlier and quite as well?

3. Are the opportunities in the profession as great now as in the past?

4. Do you consider that it is to be classed among the overcrowded professions?

The replies kindly furnished have been carefully tabulated and have enabled us to form a general idea of the views and opinions of leaders and men of long and practical experience in the profession. An extract from our tabulation is given on the pages following.

In this as in all other walks of life character counts; early moral training in the home is indispensable. "The morals of a lawyer," says one correspondent, "should be an example even to a clergyman. No liquor, no gambling, no smoking, no prize-fighting, nothing of this kind"; and this is insisted on by many others in the kindliest manner.

In tabulating the answers to the first question, we have only given the specific statements as to education and these would seem to show that

## EXTRACT FROM THE SUMMARY OF REPLIES TO QUESTIONS ON THE LEGAL PROFESSION AS A CAREER

| NAME. | Replies to Question I. | Replies to Question II. | Replies to Question III. | Replies to Question IV. |
|---|---|---|---|---|
| WILLIAM BARNES, Albany, N. Y. | The most thorough practicable. French, Spanish and German. | Yes, but the thoroughly educated college graduate would possess advantages over him. | No, it is almost necessary now for a lawyer to study some other occupation, engineering, mining or electricity to aid his professional career. | Yes, but it is a noble profession and well worthy the love and devotion of any man |
| CHARLES F. BEACH, New York. | Some preliminary business experience is most useful; some knowledge of how things are done is much more valuable than all the "Ologies." The "best" is that which starts the young man off the best. | It depends on the man. | Infinitely greater. They grow as the country grows and at even a rapider rate. There never was as good a time to practice law as now, and never so good a place as our country today. | Yes, every profession is overcrowded |
| JOSEPH H. BEALE, JR., Cambridge, Mass. | College education..... | By no means..... | Yes... ... ..... | Yes |
| WILLIAM BIRNEY, Washington, D. C. | In a well-governed home, under the care of well-mated, judicious, firm and loving parents who will pay attention to his moral and physical training; supplemented by instruction in a school patronized by cultured people and taught by persons of character, ability, and good manners. | Yes. A business high school, if thorough, would prepare him better than any other. It is a mistake for a young man to spend years in college studying the dead languages and the higher mathematics. A knowledge of book-keeping is worth more to him than a knowledge of Greek. | Greater..... | No |

| | | | | |
|---|---|---|---|---|
| GEORGE M. BUCK, Washington, D. C. | A full course at some college or university, both classical and scientific. | No..... | Yes, "there's always room at the top." | With unfit men, yes, but with really good lawyers, no |
| ANDREW J. COBB, Atlanta, Ga. | A full collegiate course, including both literature and scientific work — four years. | Lawyers with less education than full collegiate course have succeeded and will hereafter succeed, but it has been and will be in spite of their limited information. | As good now as ever.... | There is still room at the top |
| C. C. COLE, Des Moines, Ia. | A full college course..... | Yes, but all other things being equal, the advantages are with the full college course of study. | As great now as in the past, but in different avenues. | No. If all who entered it should continue in it, it would be, but they do not |
| HENRY M. DECHERT, Philadelphia. | A thorough collegiate education. | In exceptional cases, yes. | Yes..... | In our Eastern cities, yes |
| WALTER P. DODGE, New York. | A college course, not so much for its classical or mathematical training as for the knowledge of the world it gives. *Savoir faire* and *Savoir vivre* are worth much to a lawyer. | In default of college training, a wide and general course of reading in all branches is worth much. | Greater now than ever. | There is room at the top, even if the bottom is overcrowded |
| HENRY D. ESTABROOK, New York. | A college education, both classical and scientific, but whether it is a benefit or a detriment to a man depends largely on the man. | A man after graduating from the high school or a good preparatory school could at once begin reading law, and qualify himself for the practice of the law. | ..... ..... | Not with first-rate men |
| HENRY J. FURBER, JR., Chicago, Ill. | The public school course in our more advanced cities. | I believe so..... | Not for the average of practitioners. | Yes |
| ROGER S. GREEN, Seattle, Wash. | Thorough classical course with mathematics at good university. | Much would depend on the young man; but not nearly as well. | Greater..... | Not with really competent men |

while a college education is desirable, many men have achieved distinction in the profession without it, and many more may do so. Another point brought out in the replies received, though not so apparent in our tabulation, is that no knowledge and no experience of life, of men, and of affairs can possibly come amiss to the man who would be a successful lawyer.

The general opinion as to the second question seems to be that a young man may qualify himself for the profession by beginning to read law after graduation from the high school or preparatory school but it depends on the man, and that it is doubtful if he could qualify himself earlier and quite as well as if he had had the college training as indicated in the replies to question No. 1.

The opportunities in the profession are held by the majority to be as good, if not better than ever; but with the general qualification that the "race is to the strong," and that here again it is "the fittest who survive," for while the opportunities are as great, the difficulties are greater than ever.

While a large number of our correspondents hold that the law is to be classed among the overcrowded professions, there is a general expression of the view that "there is always room at the top," and that it is the ranks of mediocrity that are overcrowded in this as in all other departments of human endeavor. There is nothing discouraging in all this to the really earnest, serious Self-helper, who is ready to work and to devote himself heart and soul to work, even though his means do not permit him to secure the advantages of a college education. But the knowledge that he is handicapped by the lack of it should only be an incentive to harder work for the young man of character, perseverance and self-reliance. The editors of Self Culture will feel that their labor has not been in vain if this presentment of the matter has been of service to but one of the many desiring to enter the legal profession, whether he has had the benefit of university training or not.

### Medicine.

By Andrew Sloan Draper, LL. D., *Commissioner of Education, New York.*

The medical profession has some special attributes which claim particular reflection. If any men ought to exemplify and enforce physical, intellectual and moral cleanliness, they are the men in the medical profession. They know about aseptic dressings, and they ought to apply them to themselves. Because he is chargeable with a knowledge which recognizes filth at first sight, and is bound to stand for health, strength and cleanliness at all times and in all things, the doctor who is weak,

immoral, or unclean becomes a conspicuous and contemptible spectacle among men.

The medical profession is in a special sense a scientific profession. It runs down to and rests upon the fundamental and exact sciences. It applies them to the highest interests of men. There has been too much ignorant and heartrending blundering in medical practice by men who claimed an expert knowledge which they did not possess. Experience has shown that society must protect itself. No amount of scientific training can make men honest; a smattering of it seems to make men dishonest, for it almost inevitably leads to false pretenses. A frank and honest man with no scientific training but a very large practical experience is a safer practitioner and a more respectable character than one who assumes to base his treatment of injury and disease upon a scientific knowledge which every true scientist knows is halting, inaccurate and uncertain. One without a very full knowledge of chemistry and bacteriology, and a very considerable knowledge of physics and of physiology, zoology, histology, and embryology, and one without a sharp nose for investigation and without scientific methods which will reach down to a foundation that will stand and lead out to conclusions that are definite has no business dealing with the serious problems of human physical life.

By George F. Shears, *President Hahnemann Medical College and Hospital, Chicago, Ill.*

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The student contemplating the study of medicine may determine, if he desires, that he will follow some particular line; but he must not allow himself to fall a victim to the idea that he may limit his range of studies to the specialty he professes to follow. The physician who is best fitted to follow any special line of work is he who has secured a thorough grounding in the principles of the entire range of professional subjects.

*By The Managing Editor.*

In the choice of a career there are always three cardinal points which should be carefully considered. Of course there are many others such as character, habits, aptitude, physical qualifications, etc. But it is important for the parent and the young man or young woman who thinks of entering upon the medical profession as a career to know:

1. What is the best education prior to entering upon specific training for it?
2. Are the opportunities in it as great now as formerly?
3. Is it to be classed among the overcrowded?

In order to enable our readers to arrive at some conclusions on these points we have addressed these questions to a large number of the

## EXTRACT FROM THE SUMMARY OF REPLIES TO QUESTIONS ON THE MEDICAL PROFESSION AS A CAREER

| NAME. | Reply to Question I. | Reply to Question II. | Reply to Question III. |
|---|---|---|---|
| FREDERICK W. ABBOTT, M. D., etc., Taunton, Mass. | An elective Latin Scientific course..... | No ..... | Yes |
| GEORGE N. ACKER, M. D., Washington, D. C. | Regular college course with Latin..... | Better for good men ... | Not with first class men |
| SAMUEL S. ADAMS, M. D., Washington, D. C. | Complete scientific or literary course in university or college. | Greater than in the '90's, far greater than in the '80's. | Supply of graduates greater than demand, but many fall by the wayside |
| AZEL AMES, M. D., Wakefield, Mass. | ..... | The highest capacity will always reap well. | No, but large surplus of incompetents |
| WILLIAM F. AMOS, M. D., Portland, Ore. | A thorough science course in school like Mass. Inst. Tech. Then a year of intimate acquaintance with a physician. | To do good are as great as ever. | Certainly |
| WINSLOW ANDERSON, A. M., etc., San Francisco, Cal. | A thorough training in the grammar and the high school, a polytechnic course and a science course in some university. | Greater now than at any period. | Yes, but there is always "room on top" |
| J. M. ANDERS, M. D., Philadelphia, Pa. | Four-year high school education, then training in biology or a Bachelor of Science degree. | Yes, after one is completely equipped. | Yes |
| DR. S. T. ARMSTRONG, New York.. | A general high school education followed by a college education course of study in the sciences, logic, ethics, psychology and sociology. | Yes ..... | Yes |
| GEORGE C ASHMUN, M. D, Cleveland, O. | Common school branches, high school branches, including manual training, a literary college course, including modern languages (German and French) scientific rather than classical branches of study. | Yes ..... | No |

| | | | |
|---|---|---|---|
| Benjamin F. Bailey, M. D., Lincoln, Neb. | A collegiate course including thorough training in Latin, Greek, German and French. | As great as ever..... | No; mediocrity will find it overcrowded |
| Albert R. Baker, M. D,, Cleveland, O. | Good high school education, a reading knowledge of German and French with a good course of laboratory work in physics, chemistry and biology. | Infinitely greater..... | Plenty of room at the top |
| J. F. Baldwin, M. D., Columbus, O. | Ordinary classical course of a literary college. | More difficult to meet with high measure of success. | Greatly overcrowded |
| J. M. Baldy, M. D., Philadelphia, Pa. | Good sound English education, a year in a bank or business house, a year in chemistry, botany, geology, physical geography. | Yes..... ..... | At the top, no; in the lower ranks, yes |
| Harvey B. Bashore, M. D., West Fairview, Pa. | College education. | As great as formerly, only goal harder to reach. | No |
| Gustav Baumgarten, M. D., St. Louis, Mo. | Entrance requirements of the Johns Hopkins Medical School, or its equivalent. | Yes..... | Yes, most room is on top |
| H. H. A. Beach, M. D., Boston, Mass. | English language, Greek, Latin, French and German, mathematics, physics, botany, zoology, biology, chemistry, inorganic and organic. | Exist as they always have, but vary with demands of the professions, the public, developments of disease and aptitude of the physicians. | No |
| Henry Beates, Jr., M. D., Philadelphia, Pa. | ..... | Greater than ever. | |
| Louis F. Bishop, M. D., New York. | Broad enough to counteract the narrowing influence of an absorbing occupation; include enough scientific work to inculcate the scientific spirit; include a very thorough business education, with a year or two of actual business occupation. | Not so great as formerly. | Yes, particularly at the top |

leading members of the profession and have tabulated the answers in the manner indicated on the foregoing pages. Our correspondents have nearly all been kind enough to give full reasons for the opinions and views expressed and "for the faith that is in them." And we should have been glad had space permitted to have printed them *in extenso*.

With regard to the first question the general impression seems to be that a college education is desirable though many do not deem it to be absolutely essential. The importance of an acquaintance with those special subjects of a technical character which lead up to the special training, of manual training, of a knowledge of business forms and methods and of German and French particularly, stands out very prominently among the answers given to this question.

There is a striking unanimity in the answers given to questions two and three and the net result is that which might have been expected — the opportunities generally are as great as ever — the ranks of mediocrity are over-crowded, but there is "always room at the top." The properly equipped, earnest, studious man who pursues his profession for the love of it and not merely for the dollars that are in it will win them in the end, will find that the opportunity now is as great as formerly and that the "fittest will survive."

It is instructive to note, among the replies to the third question, the references to those sections of the country in which the profession is and is not overcrowded.

### Medicine as a Profession for Women.

By Dr. Julia Holmes Smith, *Chicago, Ill.*

The demand to-day in the business world, as well from the laborer as the scientist, is careful attention to detail, unswerving faithfulness to contract, painstaking exactness as well in the placing of a brick in a garden wall as in the analysis of the spectrum, the consideration of a legal entanglement, the investigation of the blood, or sputum, for the diagnosis of disease. While, unfortunately, in many directions, from the highest to the lowest, sham efforts, dishonesty, get-rich-quick schemes are in evidence; yet on the whole, honesty of purpose, faithfulness in service is expected by the twentieth century of its workers of high or low degree, and in considering the value of professions, one must consider this demand of the times for thoroughness, for honesty in service — and in choosing a profession one must weigh one's motives and capabilities with care.

Shall women study medicine is the question to which my consideration has been asked. Is the choice of this profession wise for the so-called weaker sex?

That many women physicians have made a success in the medical profession, goes without saying. We have had, and have skillful women surgeons whose firm use of the knife has saved many otherwise wrecked lives. We have exceptional diagnosticians whose insight into the causes of, and possibilities of disease seem almost intuitional; yet be sure said insight is the result of former painstaking preparation for the practice of medicine, no feminine specialty of mentality.

Scores of women as general practitioners have won fame equal to that of medical men, so that the verdict of the century certainly is that the quality of the feminine mind, and the stamina of the woman's body are quite equal to the strain of the study and practice of medicine.

Many, not the majority, have had success; but the same is true, verily, of male physicians. Thousands of medical men are to-day unknown honest toilers; some are conquerors, and their names will live in the halls of fame. To win this success in even a moderate degree, what are the demands, so far as preparation for the practice of medicine is concerned? What are the advantages and disadvantages to a woman when the hard earned medical diploma is secured?

Medicine is progressive science — study never done — investigations into new realms of pathological and chemical mysteries are increasing in number and extent, and the scientific prescription of the last century is the jest of to-day, for the results of these investigations in different lines reveal new causes of maladies, new means of prevention, new helps to health.

In this respect law has the advantage of medicine, for the lawyer reads records of previous cases similar to his own, and precedent often leads to a decision. In theology, the clergyman according to his creed, one with his thirty-nine articles, others with the various confessions of faith of the different sects, can be dogmatic; thus saith the church — thus saith the Lord — is his resource when in doubt, and the people to a great extent accept such ultimatum. But the doctor can have but few axioms. She must meet each case of sickness as an unique expression of mental and physical abnormality; each must be studied individually to be understood and prescribed for.

The woman student then, aspiring to be a physician or surgeon, must first take stock of herself, before settling the question of her life work. We have a right to expect of the woman doctor that she be first of all, physically and mentally well balanced. Feeble and nervous folk have no place in the medical college; still less in the sick room.

The possession of health, of a mental force which should emanate from the doctor, is needed for the patient. A sound mind in a sound body is essential as part of the stock in trade of the woman doctor.

Second — There should be for the woman, as for the man, thorough preparatory education. For a long time medical colleges were willing to receive as novitiates the graduates of the High School, or with culture equivalent thereto. Now, a more extended preparatory curriculum is required, and the woman, because of the very frequent objec-

tion to her sex, in the practice of her profession, should be sure of a firm foundation. There should also be intense interest in the science for its own sake, and a consecration of self to the preservation, as well as to the restoration of health in members of the community. In this career, more than in any other profession, the services of two masters is impossible; for medicine is a jealous mistress and demands unselfish devotion — all or nothing if a doctor will be really great. Even the duties of domestic life often, nay I may say generally, interfere with the success of the woman physician, unless the income is large enough to secure good domestic service. Social life, until success has been obtained, must be reduced to a minimum, and the sweet God-given duties of wife and mother are often enjoyed at the expense of the success of the woman eager in pursuit of medical science.

Third — The would be woman physician must cultivate self-control, and acquire the habit of looking on all sides of a given question; but she must also have her knowledge so crystalized, so tabulated in her own mind that the balance pro and con in a given case may be settled very, very quickly. Life often is the result of a prompt decision.

Fourth — After the diploma has been fairly secured, and the choice of location made, then the business part of the profession of medicine comes to the fore, and it requires great care to steer one's bark between the Scylla of unethical advertising and the Charybdis of too great self-effacement. The woman physician should seek to be a member in active work, not only in the medical organization of the city in which her business may be located, but also associated with the state and national societies of the school of medicine to which she may happen to belong. Only through organization now a days is success secured in business, as in professional life, and the weakest member of the medical organization gains by the association with her fellows. In medicine "no man liveth to himself."

Fifth — Another matter of business, which is most important for the medical woman, is careful attention to the record of all her cases and their tabulation in order, so that by reference to her books she can, many a time, gain valuable hints in the treatment of disease, and with this record of cases should also come honest record of charges.

It has been too often the case that in the eagerness to eke a scanty living out, women physicians, and men as well, have belittled themselves in the estimate of the public by making an unnecessary concession in the matter of fees. The public respects the man or the woman who respects himself or herself. The reported charges of the doctor in her office often settle her status. How important then for the woman physician to ascertain the ordinary fees charged among her fellow practitioners, and keep up with them, although she can never be too generous in charity work, through which she may lay up treasure in heaven; she should be shrewd in her business affairs that she may lay up a competence in the bank here to serve her in the time of need.

To sum it all up, then, the demand upon the woman physician is

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2
3
5

PORTRAIT GROUP

1. John M. Carrere
   (See "The Choice of a Career: Architecture.")
2. W. J. Wilgus
   (See "The Choice of a Career: Railroading.")
3. Charles F. Thwing, D.D., LL.D.
   (See "College Training and the Business Man.")
4. The Hon. Gamaliel Bradford. From a Photograph, copyright, 1901, by J. E. Purdy, Boston.
   (See "The Fundamental Principles of Success.")
5. Daniel Willard
   (See "The Choice of a Career: Civil Engineering.")

that in her preparation she should be thorough, and in her practice that she should be instant in season and out of season in service; be strong enough to meet all demands which may come in the course of her business, and be wise to manage her exchequer to her own advantage.

The *disadvantages* to women in the medical profession seem notable, and can be endured only by the well balanced woman who is ready to meet at the very outset the opposition of sex. There is, unfortunately, a great lack of confidence in the nerve, skill and endurance of a woman physician. The inherited habit of humanity of considering a woman one of the "feeble folk" makes the contest in a community very difficult to meet. The doctor must prove her mettle, and this can be done often in charity practice or in institutional work. The medical woman must often struggle alone in deep water. She may be far from the counsel with physicians of her own sex, and sometimes finds it difficult to secure help from men without a sort of patronizing manner on the man's part, which hurts while it serves; but the self-restraint which comes from absolute self-mastery will enable a woman to hold her own in such untoward conditions, and if she be self poised, the uncomfortable obligation will win her the respect of her consultant, though he may have begun by doubting her ability.

The *advantages* of a woman of medical training cannot be overestimated, and the possession of a satisfactory diploma promises:

First — An assured position in society and professional life.

Second — Definite duties, not only for the benefit of humanity, but for the development of medical science by persistent study and investigation, and the possibility of gaining a good income and a fine reputation, always assuming that the doctor will be a student to the end of her life. Then again, one must not forget the precious friendships, sweet intimacies, which, as family physician, are brought to the medical woman. She it is who gradually becomes one of the family, sharing joys as well as sorrows. The woman physician becomes dear to the mother of a family and to the woman patient who may depend upon her for life and strength, and money does not and cannot pay for the comprehending sympathy of one's own sex. Surely no physician, worthy of the name, "liveth to herself" and God's service is done as often unconsciously through self-sacrifice in the medical profession, as on the far distant missionary fields.

## The Ministry.

By the Rev. Jenkin Lloyd Jones, *Independent Minister, Chicago.*

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First, the young man of blameless life, kind heart, average ability, who by taste, temperament and intellectual limitations is a conformist; such a young man can prepare himself for the ministry of the church to which heredity or circumstance have assigned him.

The second class of young men to whom the ministry of religion is attractive, and offers unmeasured opportunity for usefulness and a fair degree of rewards, both spiritual and temporal, are those who by endowment and training dare assume leadership; those who are eager to vindicate the spiritual life of man in face of the abstract doubts inspired by science and the concrete doubts provoked by the greed of money and the materialistic successes of to-day.

### Railroading.

By Wm. J. Wilgus, *Vice-President New York Central and Hudson River Railroad.*

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Education in its academic or collegiate sense, is not to be decried. No man who has succeeded without it will deny that he would have gone farther, and would have been happier, with it. But the man deprived of the collegiate education in his youth, and having the natural qualifications for railroading, need not be discouraged. By application and study he can master the elements of knowledge, and prove a foe worthy of the steel of the more fortunate man favored with the better preliminary training.

The avenues open to the young man contemplating entering railroading are many — all leading to the common goal, the presidency of the company. The principal grand divisions are engineering, motive power and rolling-stock, transportation, traffic, law, finance and accounting. Each of these in turn splits up into many specialties. The selection among these departments depends entirely upon the natural bent and tastes of the young man.

### Teaching.

By Professor Hugo Munsterberg, *Professor of Psychology, Harvard University.*

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No one ought to be allowed to teach in a grammar-school who has not passed through a college or a good normal school; no one ought to teach in a high school who has not worked, after his college course, at least two years in the graduate school of a good university; no one ought to teach in a college who has not taken his doctor's degree in one of the best universities; and no one ought to teach in a graduate school who has not shown his mastery of methods by powerful scientific publications.

By the Rev. James Mackenzie, *Director The Mackenzie School, Dobbs Ferry, N. Y.*

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If professional training for law, medicine and engineering has been

immensely lengthened within the last fifteen years, preparation for successful work in teaching must be correspondingly lengthened. In Milton's words, of no other profession may it be more truly said than of teaching, "Not how late, but how fit."

If it could be revealed to me a son is destined for the work of teaching, I would proceed somewhat in this fashion: I would guard the moral training between three and six years of age with double care. I would jealously determine the social and intellectual training between six and twelve. I would choose, in the light of its traditions, atmosphere and ideals, the secondary school in which he is to spend the years between eleven and seventeen. I would select a college whose freshmen and sophomore classes were taught, not by the inexperienced (and expensive) college tutor of one or two years' practice in the art of teaching, but one whose freshmen and sophomores were taught in the fundamental departments of college learning by men who should be admittedly superior, or certainly equal, to the princely teachers to be found now in scores of our secondary schools preparing boys for college; whose work in the junior and senior years is administered by teachers born with a love for men as well as with a love for learning; whose classes are not so large as to preclude personal association and influence, as well as time and opportunity to read examination papers. Upon graduating from college, I would place him in the professional school for the training of teachers in one of our larger universities, shunning the almost invariably emasculating work of a private family tutor. I should then give him practice work in some good school under the kindly care and intelligent direction of a master teacher. Thus equipped, I should expect him to have discovered his own deeper desires and his real strength in one or more lines of the teaching-work.

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## THE FUNDAMENTAL PRINCIPLES OF SUCCESS IN BUSINESS LIFE.

AS FORMULATED BY OUR LEADING "CAPTAINS OF INDUSTRY," AND OTHERS.

We can only be valued as we make ourselves valuable.—EMERSON.

Resolve to perform what you ought; perform without fail what you resolve.—BENJ. FRANKLIN.

Never make a promise unless you mean to keep it.— HENRY M. STANLEY.

Success don't konsist in never makin' blunders, but in never making the same one twict.— JOSH BILLINGS.

The conditions of success in life are the possession of Judgment, Experience, Initiative, and Character.— GUSTAVE LE BON.

Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men.—PROVERBS OF SOLOMON.

Difficulties are things that show what men are.—EPICTETUS.

He that will not reason is a bigot; he that can not reason is a fool; and he that dares not reason is a slave.—SIR WILLIAM DRUMMOND.

JOHN D. ARCHBOLD, *Merchant, New York.*

In my judgment some knowledge of the fine arts not only conduces to the success of a business man, but is an essential to the rounding out of his character.

H. M. ATKINSON, *President Title Guarantee and Trust Co., Atlanta, Ga.*

For a boy with industry and capacity no line of work is overcrowded. I believe the chances of such a boy to-day are as good as they have ever been. I think the Southern States offer remarkable opportunities.

FRANCIS ATWATER, *President The Meriden Daily Journal, Meriden, Conn.*

Be prompt, be punctual, not only be on time but just a little ahead of time. Give full measure, over rather than under. Do not start in five minutes late and then to even up quit five minutes earlier, rather start in five minutes ahead of time and work five minutes over.

Do whatever you have to do promptly, in a thorough and workmanlike manner. If it is finished and behind you, then you are always ready for the unexpected. Do not be afraid of work, nor confine your abilities to one trade. Conquer as many as possible, even though you only follow one. The broader knowledge will be of service to you in unanswerable ways.

Believe in your own success; do not let others discourage you but show by your own efforts and perseverance that you are determined to succeed no matter what the odds. Above all else do not be forgetful or petulant. It is just as easy to be cheerful and willing, and to have the good opinion of your own companions. Thousands of lives are made miserable by never letting in the sunshine.

Live within your income, and no matter how small save something besides. You will be surprised how well you can live on a small sum, if judiciously applied. Avoid debt as you would a reptile, unless it is for an investment that you can meet in a given time or by periodical payments, and then only if your circumstances will warrant it.

Choose associates that will help to elevate; there always will be plenty to debase you. Patronize the libraries in your town and city where you will always find wholesome literature and instructive reading.

Your success or failure in life is in your own hands, and it requires but little more energy to become a useful member of society than to become a shiftless ne'erdowell.

WM. A. BLAIR, *Banker, Winston-Salem, N. C.*

The man who most succeeds is the man who most fully and completely develops his possibilities and makes the most he can out of

himself. This development should be not only along material lines but should include the highest possible achievements for morals, intellect, and the physical man as well. It requires will, intelligence, energy, grit, and stick-to-it-iveness to accomplish any one of these desired ends and more than four times as much for all of them.

"It is not wealth nor power nor state
But 'git-up-and-git' that makes men great."

HORACE BOIES, *Lawyer, Waterloo, Iowa.*

The success of the man depends largely on the training of the child.

Extreme kindness in youth is the parent of more failures than extreme hardship.

Teach the boy three fundamental principles: industry, economy, truthfulness, if he learns these and practices them his success is almost certain to follow.

Beyond this simply watch the bent of his mind.

Do not try to select for him the trade, business, or profession he is to follow.

Let him choose and then help him with all a parent's might in the direction he starts.

One thing more, make a companion of the boy — teaching the danger of bad company; the still greater danger of bad habits.

Teach him to shun tobacco and alcohol in all their forms; to be sure of reasonable hours of rest at night; of reasonable and constant hours of labor by day and the success of the man is practically assured whatever his calling.

The Hon. GAMALIEL BRADFORD, *Retired Banker, Boston, Mass.*

The first principle for success in business, and what is much more important in life, is moral character, truthfulness, and honesty. The boy of whom his companions say: "Bill is square. He will do everything he promises, and you can't make him lie," has a capital to start with. Happy the child whose parents are wise enough to teach him this lesson and spare him the harder, but none the less necessary, task of learning it himself. Hardly less necessary is the faculty of self-control, the power of sacrificing present pleasures and amusements for the sake of a settled purpose, the advance toward which brings a far higher and more enduring gratification.

Education. The French have a saying, "If youth would and old age could," and there is no more fertile source of later regret than early neglected opportunities of self-improvement. The three old R's, reading and writing (including spelling) and arithmetic, are old-fashioned, but they still have a cash value. No pains or sacrifice should be spared by any boy or girl for the highest possible attainment, for which the public schools offer such advantages. The modern error seems to consist in overvaluing technical as compared with general education.

The second place may be disputed in importance by accounts. Every child, girl or boy, should begin with a regular system of putting down in a book, on different sides, every cent of receipt and expenditure, however small, with regular balancing and carrying forward. There is no better safeguard against careless falling behind or incurring of debt. There can be no real happiness in life without pecuniary independence. Even at the point of starvation that man has an advantage who owes nobody anything. Thrift is an old-fashioned virtue, but it is safer in the long run than the modern spirit of reckless extravagance. Of course in business debt is sometimes necessary, but pay-day should never be lost sight of and every nerve strained to be sure of meeting it. So for a young man to buy a house, to be paid for in regular instalments, provided he can see his way clear, is one of the first methods of encouraging thrift.

Habits and associations come next in order. The control of appetite of any kind, the guiding of amusements by their general effect upon the character, the cultivation of a spirit of kindness, mental charity, and justice bring a rich reward. Nor is this less true of the relation between the sexes. The aim should always be, on both sides, to choose the best and choicest associates, keeping in mind that the selection of a life partner may be a source of the purest and highest happiness which is open to humanity, or on the other hand of unnumbered woes.

ROBERT A. CHESEBROUGH, *Manufacturer, New York.*

Select some technical occupation and study it thoroughly. The young man with this knowledge can always command a position with an increasing salary, while the bookkeepers and counter men remain in the same rut for years and perhaps always.

Hold your simple word in greater respect than your written bond. People soon discover this and it will place you where you can command capital and credit and attain character, which is the supreme asset of a business man. Trickery, deceit, and falsehood nine times out of ten end in failure.

Be temperate, don't smoke cigarettes, and be careful as to your friends and associates, be regular in your habits and get married at twenty-five. The married man has an average better chance than the bachelor.

Every year spend less than you earn. Save something no matter how small and don't speculate, gamble, nor bet.

Do your work well, never mind if it takes over hours, work for your employer's interest, and not for your salary. You may not think so, but he is certain to see and note it. Be polite, cultivate good manners, and keep your temper.

The young man in good health and having average ability, adhering to the above, will be almost sure of success. If his ability is of a high grade he will soon command.

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PORTRAIT GROUP

1. Henry Clews
2. Theodore L. De Vinne
3. Robert A. Chesebrough
4. William A. Blair
5. Frederick N. Finney

(See "The Fundamental Principles of Success.")

HENRY CLEWS, *Banker, New York.*

Honesty and truthfulness are the foundation of character and are of greater value to a young man about to start in business than capital.

While still in school make up your mind what you are best adapted for and make a studied effort to fit yourself for that work.

Having accepted a position, bear in mind that your time belongs to your employer and see that it is used solely in his interest.

Always get to business at least five minutes before you are required to, then you will not have to strain the truth by manufacturing excuses.

If the duties of your own position do not keep you fully employed, look for extra work. The young man who is willing, always attracts the attention and commands the respect of his superiors.

Try to learn something new about your line of business every day, and in three years you will know the "thousand and one" points connected with it. Make a special effort to do some one thing better than any one else can.

Save one dollar out of every ten you earn. This may necessitate rigid economy at times but you will find it excellent training and will be surprised at the results in a very few years. Above all, keep out of debt.

Dress as well as you can without being extravagant. Clothes do not make a man but they often indicate what kind of a man he is. Above all things, be neat and clean even if your garments are threadbare.

Learn to say no. The man who is unable to resist temptation is a coward and those who tempt him are the first to despise him if he yields.

Politeness costs nothing. Never lose patience or your temper in serving a cranky customer, as you can often attract the attention of your employer by being able to hold trade of that class.

Shun evil companions, and keep out of all places of questionable repute, as a man is judged by the company he keeps and you want to guard your reputation well.

Learn and remember this best piece of advice that Shakespeare ever wrote: "To thine own self be true and it must follow as the night the day thou canst not then be false to any man."

CUSHMAN K. DAVIS.

The men who have achieved sucess are the men who have worked, read, thought more than was absolutely necessary, who have not been content with knowledge sufficient for the present need, but who have sought additional knowledge and stored it away for the emergency reserve. It is the superfluous labor that equips a man for everything that counts most in life.

THEO. L. DE VINNE, *Printer, New York, N. Y.*

I know of nothing better than the remark in Ecclesiastes x-9, "Whatsoever thy hand findeth to do, do it with thy might." And I might add this remark of Carlyle: "Do the duty that lies nearest you; do it thoroughly and uncomplainingly, the next will come easier."

A. R. L. DOHME, *Manufacturer, Baltimore, Md.*

My advice to a young man beginning in life is summed up as follows:

Adhere religiously and devotedly to the teachings and advice of your mother and avoid the temptations of the other boy, as well as his bantering.

Gain knowledge and let this be as broad as possible, embracing beside literature, science, and languages, also music, art, and physical exercises, letting this assume the nature of sport if this is possible.

Let your cardinal virtues be honesty and veracity, and believe that for real success in life they are a *sine qua non.*

Resist all temptations to deviate one iota from honesty or veracity for momentary financial gain, for each deviation inevitably proves a boomerang.

Cultivate courtesy and politeness, and never fail to feel and show respect to your elders as well as your employers and superiors.

A pleasant expression, a willing hand, and a charitable heart make friends, and true friends in life are of inestimable value.

Cultivate and cherish friends and remember that an unselfish, friendly act, done unostentatiously, reveals the true friend. Men are often judged by their friends.

Have an ambition in life, let this be ever present in mind, and if you are true to yourself and God has given you ability, you will probably attain your ambition. No man without ambition has ever succeeded.

Never believe that you know it all, and still less act as if you did. The greatest men to-day are those who can and do learn always, and from any and every one.

The usefulness of the man that knows it all is at an end.

You can never become the manager of any business until you have served an apprenticeship in all its branches or departments.

Only he who can feel proud to wear overalls will ever have the pleasure, or ability, to control others who wear them.

Always do more than is expected of you, and do it willingly.

Always study the interest of your employer or superior, and make it effective, if possible, without his knowledge, *i. e.,* unostentatiously, advancement is sure to follow.

Always live within your income, and remember that a nickel placed in a savings bank doubles its value in about twenty years.

If you cannot speak well of anyone, keep silent, or more forcibly expressed, one grain of sugar will catch more flies than a barrel of vinegar.

MARSHALL FIELD

First a boy on a farm, then a drygoods clerk, then junior partner, then senior partner, and finally the head of the largest drygoods business in the world. Such is the brief outline of Marshall Field's career from his birth in 1835 to his death in 1906. He gave liberally of his wealth and founded the Field Columbian Museum of Chicago

Develop self-reliance, and never shirk responsibility; only he who is self-reliant will ever get others to rely on him.

Give even your worst enemy the benefit of the doubt, and never take advantage of another's weakness.

Those men who have succeeded by taking advantage of others' weakness, live unhonored and die unsung.

Rubbing up against superior men broadens your views and polishes your manners.

The successful men of all lands are those who have worked hard, and persisted at their work. Success is not achieved by chance or good luck.

CHAS. M. FFOULKE, *Manufacturer. Washington, D. C.*

Two fundamental principles of success are protection of conscience and of self-respect. If they are maintained in activity, they will make the commission of moral and commercial iniquities impossible, association with the vicious repulsive, and the preservation of character a religion. Education and good influences are of themselves insufficient for this purpose. They must, at least, be supplemented by culture to refine the instinct and absorb the mind. Sobriety, self-control, and "the ability to restrain appetite, passion, tongue, and temper," will follow as naturally as day and night. The ability to restrain appetite will beget economy, and economy is the surest basis upon which to build a comfortable home for old age. Every man must fill his niche in the world to be successful in the highest sense of the word. He who simply piles up money, or who only expends it for personal or family extravagances, does not fill his niche. He fills it best who uplifts humanity most. In short, the most successful men are those whose lives and works are beacons of light to their fellowmen.

MARSHALL FIELD (*the late*), *Merchant, Chicago, Ill.*

Riches are of less importance to a man than character, which will enable him to win the respect and honor of his fellow men.

A young man should carefully consider what his natural bent or inclination is, be it business or profession.

The trouble with most young men is that they do not learn anything thoroughly, and are apt to do the work committed to them in a careless manner.

Next to the selection of an occupation is that of companions. To any young man I would say. Seek at the start to cultivate the acquaintance of those only whose contact and influence will kindle high purposes, as I regard the building up of a sterling character one of the fundamental principles of true success.

The ability to restrain appetite, passion, tongue and temper, to be their master and not their slave — in a word, absolute self-control is also of first importance.

Economy is one of the most essential elements of success, yet most wretchedly disregarded. Too few realize that in order to acquire dollars one must take care of the nickels. Careful saving and careful spending invariably promote success.

As a rule, the young man of high principles and fair ability who saves his money and keeps his habits good, becomes valuable in any concern.

The haste to become rich at the expense of character prevails to an alarming extent and cannot be too severely denounced.

Merchants who keep their business well in hand, sell for cash, and pay for goods at short time, taking advantage of all cash discounts; keep good habits, and give strict attention to business, very rarely fail.

FREDERICK N. FINNEY, *President Missouri, Kansas & Texas Railway Co., St. Louis, Mo.*

If young men and women would make the best of themselves and do the most for this world, they should be wise in their choice of friends, and careful as to what they read; associating with brain and principles, and books of high literary worth, autobiographies, histories and works of research, and keeping up with the times and political progress, all tell for good in the forming of characters that are to be felt.

H. M. FLAGLER, *Capitalist, New York.*

I cannot think of anything that would add weight to Mr. Field's statement, except perhaps to quote one of Josh Billings' old maxims, which in these days of unrest and desire to gain success rapidly, might, I think, be profitably considered:

"Konsider the postage stamp, my son. Its usefulness konsists in its sticking to one thing until it gets there."

J. T. HARAHAN, *Second Vice-President of the Illinois Central Railroad.*

Success in a railroad career, as in any other line, is, as an abstract proposition, due to the possession and application of certain essential qualifications. Industry, intelligence, perseverance and a fair education, together with the faculty of promptly grasping a situation, are prime requisites, and in these days of specialization, even in the operation of railroad properties, the importance of technical knowledge cannot be overlooked.

This latter I deem especially desirable as the foundation for a railroad career. It is not, of course, given to every young man entering the employ of a railroad to possess these attributes, but, having them, if he is willing to begin at the bottom, learn thoroughly every detail of the work of the department in which he is employed and expect promotion only by reason of merit and ability, he is bound to win recognition.

*Thoroughness a Requisite.*— Too much stress cannot be laid upon the importance of gaining a thorough knowledge of the basic principles underlying the work assigned a beginner in railroad service. He should not only learn what he has to do, but why he must do it and what relations his work bears to other departments. Practical experience only will cover this point.

A young man who hopes to achieve a high position may be disheartened for the time at the prospect of serving years in subordinate positions before attaining something worth while, but he should bear in mind that the successful railroad men of to-day have followed this course, and many of them did not receive as large a salary as is paid an apprentice to-day.

To do this involves at the outset the overcoming of false pride. There is nothing which so broadens the mind of a man of keen perception as close association with his fellowmen, and rubbing shoulders with them day by day never hurt anybody, even though they may wear greasy jackets.

*Can Study Nights.*— I have mentioned the value of a technical education. Thousands of boys to-day must earn a livelihood and many of them assist in the support of parents and others when they should be in school. This class, of course, cannot attend a college to secure a technical education.

However, in every town of considerable size there are night schools in which one may educate himself sufficiently to prepare for something higher.

The environment of a young man of proper spirit entering railroad service is calculated to develop the qualities I have mentioned, whether he work in the shops, on the tracks, in the train service or office.

Of all things avoid getting in a rut. The man who cannot see beyond the confines of his shop or office will remain in that position.

The broad man will observe the inter-workings of the departments and he will become impressed with the necessity for perfect organization.

*Cogs in a Machine.*— Railroads as now operated in this country are big machines. It would not be amiss to consider each department as a wheel and each employe in that department as a cog in that wheel. From the apprentice or office boy to the president each does specific work.

And when a railroad man, regardless of his position, realizes that as a cog of a great working mechanism successful operation depends on how he fulfills his duty, it behooves him to put forth the best that is in him.

The general scheme of railroad operation contemplates the carrying out by subordinate employes or departments of policies outlined by the next superior. As a general proposition everybody on a railroad is answerable only to his superior officer. So well arranged is this system that circumstances rarely exist to justify a subordinate questioning a superior's orders.

*Must Use Judgment.*— However, there is always warrant for the use of judgment. If an order is manifestly incorrect an inferior would be right in calling the matter to the attention of his superior officer.

Generally speaking, however, strict compliance with orders is essential to the proper operation of a railroad.

"Obey orders" is a maxim of railroading.

*Individuality Not Lost.*— In this transmission of orders a man's individuality is not lost. In fact there must be strong personality. There are emergencies where communication with a superior officer is impossible and a subordinate is thrown on his own resources. Then the possession or lack of a quick acting brain comes out.

And in this connection, I say, without fear of successful contradiction, that in no line of work to-day does a man's progress depend so much upon his capability. In no line is it so much "up to the man" and in none is there so little paternalism as in the transportation world.

*Qualities for Success.*— Tact, decision, executive ability, integrity, judgment of human nature, all these are required to make a successful railroad officer.

He must surround his every official move so that he will be prepared to give an explanation for his every act. He must be a logician, figure out everything; do nothing haphazard, and above all things he must train himself to act quickly, as a railroad, notwithstanding its bigness, is so arranged in the way of system that speed is usually the essence of all moves.

One more point I would emphasize, that is the importance of being absolutely just to all, be they high or low in rank. No higher compliment may be given a managing officer than the steadfast belief of his subordinates that he will not permit injustice to be done them.

JOHN C. HAVEMEYER, *Merchant, New York.*

Only that person truly succeeds in life who has a right purpose in view and accomplishes it by the use of right methods. We cannot reap a good harvest if we sow bad seed, neither will we secure a crop of wheat if we sow some other grain. A good many people seem to think it is not necessary to have a distinct purpose or aim but that they will be happy and prosperous if they drift where the tide carries them. They do not realize that a steamer needs a propelling force within and to be guided by the compass in order to make progress and reach a specific destination.

It is certain that if we are in earnest every part of our life will be consistent with our professed purpose and aid to accomplish it. Dissipation, idleness and an undue love of pleasure and everything that weakens must be avoided. We are in danger of undervaluing truth or fact and do not appreciate its importance. A man who accepts error for truth will have a hard time until he discovers his mistake and

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if he persists will meet with failure. It is a great thing to know what is truth or reality in this world and in seeking for it we will be wise if we avail ourselves of other people's views and experiences. We can well afford to receive instruction even from the humblest, and let us remember that truth cannot be manufactured; it can only be discovered.

We should not shrink from having a very high standard in life and in this effort should make the best possible use of our bodies, minds, time and opportunities. Why should we not aim to be pure and right in every part of our life? If we come short of such a life we will fail of the highest success. Few young people, I expect, realize the folly of trifling with temptation. It is true manhood and wisdom to avoid it. Every wrong we do dishonors us. If we lead a true life we will resist evil whatever is its form and openly declare that our ambition is to be without fault.

When I was about sixteen years old I was employed by a wholesale grocery firm who included in their stock liquors, cigars and tobacco. I saw that several of the employes had formed the habit of using tobacco and occasionally sipped the fine liquors. It seemed to me that I should avoid the temptation and prepared and signed a pledge that I would not use either article until I was twenty-one years old that a habit might not be formed when young which I might afterward regret. As a result I have not desired either article, while three of those associated with me became the victims of strong drink. I was disappointed when at the end of the first year I received only fifty dollars for my hard year's work, but I gained what was more useful than a larger salary, for I carefully watched the actions of more experienced men and studied the principles of business and was able to start on my own account at an unusually early age.

It is very clear that to secure real success we should endeavor to fulfill the purpose for which God made us. Eternity is one of the great facts from which there is no escape. How unreasonable it is to live as if there were no God and think it is profitable or even safe to disobey His commandments. We cannot wisely shut our eyes to the fact of a life beyond the present and be satisfied with pleasures and gains which end with this world.

RICHARD HERRMANN, *Herrmann Museum of Natural History, Dubuque, Iowa.*

To make a success of business, requires early training, and persistent effort, besides a character of sterling worth.

The principal point about obtaining a business training, is to acquire at an early age, the habit of thorough investigation, to learn to understand everything thoroughly, correctly, and just exactly as it is.

This habit once formed, will in after years help to add confidence in yourself to your judgment, thus giving you the power to wisely judge, and correctly determine, on all things, that may come in your line of

activity. Having once determined on a certain line of business, or chosen a profession, it requires the utmost exertion and constant effort, to improve every opportunity, in order to bring it to the highest point of financial or professional success. A great factor is a good moral character; a man's word ought to be as good as his bond. Neat personal appearance, and suave manners, will win for him the respect and honor of all he may come in contact with; temperate habits in word or deed are an absolute necessity. To economize at all times; never allowing the expenditures to outrun the income; with these good qualities, a person will be reasonably sure of success.

J. Kruttschnitt, *Director of Maintenance and Operation, Southern Pacific Co., Chicago, Ill.*

However little you earn, spend less.

In dealing with your fellow man, look at his side as well as yours and treat him as you would be treated.

Whatever you undertake to do, determine to excel and, doing it better than anyone else, promotion will seek and find you, though you hide.

Business training in schools, should help both sexes in preparing for a business career, but it is not absolutely necessary.

University education, like business school training, is not absolutely necessary. It does not create but certainly does develop ability and, by teaching us how to teach ourselves, is a powerful help, especially in early business life when the first few rounds of the ladder are most difficult to climb.

Publius Virgilius Lawson, *Manufacturer, Menasha, Wis.*

A young man makes a mistake who expects to advance in his employment, either in manual labor or office work, unless he does the very best and a little better, and does it early and late. Spending money is so easy that unless one persistently lays away each day or week a certain sum, he will never get a fund on which to become a business man himself.

The years of boyhood pass too quickly into manhood, and one must make the foundation of his character, fortune and life work in the prize fighting age, between twenty and thirty, or he never advances above the common lot.

A business training in school ought to be faithfully attended by both girls and boys, as it is the beginning of information of the highest importance, though simple, which one must know and cannot get any other way.

If possible every boy and girl ought to prepare for and attend the college or university, which rounds out or perfects one for both business and professional careers.

But the most important thing is to settle on the career which it is intended to follow and every person can reach the goal by some means.

The next most important thing is economy of time. The days and years are so short and time lost in mere sport or listlessness is so great that the years have passed while most boys are making up their minds. Of what can be done in the idle moments, I can illustrate by what I have accomplished after supper in the evening. After managing my manufacturing plant for ten hours during the day, after supper I have taken up the study of history and geology, and have written and published four books, and am working now on another. This has required the examination and reading of thousands of books and references, and the writing of thousands of letters. Besides these books I have prepared numerous lectures, written many newspaper articles, and monographs, on history, archeology, geology and biography. All this has been done after supper in the evening from seven to eleven o'clock; the hours which are so often given up to play and pleasure.

ALFRED H. LOVE, *Merchant, Philadelphia, Pa.*

"Mother has thee a turkey wing?" "Why son what does thee want with a turkey wing?" "Well, I will tell thee. When I entered the store to fill my engagement the firm put me to dusting and cleaning down the stairs, and my dust brush would not take the dust out of the corners of the steps, and I thought if thee could give me a turkey wing like thee uses, I could make a good job."

This was said by Edward M. Davis nearly three quarters of a century ago. Edward was about fifteen years old when he entered the importing house of Henry C. Corbett & Co., of Philadelphia. He performed this first duty so well he was advanced and when he became of age he had a firm of his own and was a successful merchant. He married the daughter of Lucretia Mott, one of America's distinguished women workers for freedom, justice and peace, and he was selected by John C. Fremont as one of his staff. He died universally respected and beloved.

Young men, yes, and young women, too, do not be afraid of work. Do not watch the clock, let the clock watch you. Do not let the work drive you, you drive the work. Fulfilled duty in little things, insures perfection, in greater things. A determination to start right and do right, grows with your growth and you will find the right is always easy.

Do not put off till to-morrow what can be done to-day and do not carry the troubles and cares of yesterday into the new day. Never ask anyone to do for you what you will not do yourself. Be respectful to employers and defer to their judgment. Adhere faithfully to your engagements. A "good morning" to your employers and fellow workmen, start the day with zest and cheerfulness, and a "good evening" closes it with dignity and rest. Give good measure in everything

even to staying till the house is put in order for the next day, showing that your employer's interest is your interest. Fall in partnership the very day you make an engagement. If differences arise among your fellow-workers, quietly organize an arbitration court, and appoint one of your number whose patience, common sense and judgment recommend him as your umpire, and then each side state the case and leave it to this impartial umpire to decide, and then all agree to abide by the decision.

Form debating societies and in a legislative character consider practical subjects in the line of your calling. This will cultivate the first principles of peace and will result in a healthy social, and almost legal brotherhood, and fit you for the coming time when arbitration will be the substitute for war and this adjustment of difficulties in national, political and international affairs will be in a court of last resort.

Read the signs of commercial houses as you go to and from business instead of being buried in a book or some sensational newspaper. Keep an eye on business houses, learn something of the different firms, the kinds of merchandise offered for sale, whence they come, of what made, and for what made; it is thus improvements come.

Read commercial publications, inventions, railroad matters, good editorials, and keep a scrap-book into which paste valuable clippings. Keep a daily record of your life, an individual journal, note prominent events of your life, it invests your pilgrimage with vitality. Record the good and the evil, if such there be, even your mistakes and make some private mark so that the latter will not be repeated and you alone will see the black mark. All this invests life with the "worth living" and is a grateful acknowledgment to the Creator for the privilege and the right to live and develop.

It is a wasteful age. Do not be wasteful, economy of time, as well as of our gains is a key-note to success. Even the untying of a knot to save a string will teach patience as well as economy. Who has not watched our good mothers untangling a skein or the knitting, rather than breaking or cutting the thread, and learned a lesson of true philosophy that will show us how to untangle differences of opinion and complications in business.

Do not misrepresent your goods, or make false statements. There is no justification for a "mercantile lie." Temptations will be many and strong, but the truthful salesman will be patronized and he will succeed. A young man was making his first sale, he told the buyer he had sold ten cases, when he had not sold half that many; the merchant bought a case, but as he was leaving the store, the young man stopped him saying, "I want to correct my statement, I have not been truthful, I have not sold as many as ten cases, and if you have bought the case on my representation, I would prefer you to not take it and to excuse my anxiety to make a sale." The high-toned merchant took the hand of the young salesman and said, "I bought the goods on their merits, I do excuse you." He afterwards became his best customer.

PORTRAIT GROUP

Marcus M. Marks
(See "The Fundamental Principles of Success.")

Horace Boies
(See "The Fundamental Principles of Success.")

Homer Bassford
(See "The Choice of a Career—Journalism.")

Richard Herrmann
(See "The Fundamental Principles of Success.")

Try to select the business or calling for which you are adapted. Do not make changes, stick to what you know. Therein is a capital no one can take from you. If you find you have mistaken your calling, correct it early, and then become so interested in whatever you do undertake that you may be able to say "I love my business."

MARCUS M. MARKS, *Merchant, New York.*

It is true, alas, that many dishonest men make what is called a success in business. That is to say, they pile up money, but this, I contend is only a seeming success. To enjoy true success you must have, beside money, the good will of your fellow merchants; a good name, and most important of all, a satisfied conscience. Money alone, if secured by corrupt and dishonest methods, bringing an unsavory reputation to the dealer, does not secure true success. If business is not built up on sound principle; if, on the contrary, it is secured by taking advantage of the confidence of ones fellows or by grinding labor and paying starvation wages, it is a failure. I will go further:

If men's whole time is absorbed in their occupation; if they are so completely occupied with money making, that they cannot give a moment to the better things in life — to charity, to education, to civic duty — if men are, year in and year out, absolutely and completely wrapped up in trading, they are not truly successful business men, no matter how many stocks and bonds they crowd into their safe deposit boxes. Such men would change commerce into commercialism. They do not own their business — their business owns them.

There are three principal business relations. 1st, with those of whom you buy; 2d, with those to whom you sell; 3rd, with those in your employ. What splendid opportunities there are to build up manufacturers of whom you may buy, by dealing fairly with them and encouraging them in their proper ambitions. What opportunities to build up your customers if you advise wisely and honestly and dispense your credits intelligently, doing at all times what is right in your business dealings; what opportunities to build up your employes, by giving fair wages, reasonable hours, good conditions of employment, and by taking a personal interest in their welfare. What opportunities to raise the standard of commercial relations generally and of business ethics in particular. The world is big enough for all — carve out a way for yourself; do not attempt to rise at the expense of your neighbor. The old saying "one man's gain is another man's loss" is not based on sound doctrine; "all for one and one for all" is more correct, voicing the liberal spirit of fraternal co-operation. In practice it is demonstrated, that we are all links in a common chain, and that we rise and fall together.

So live, day by day, that no matter when you near your end, you may have the proud consciousness of having done your full duty to yourself and to your fellows. Then, indeed, will your business life have been truly successful.

T. F. Oakes, *Banker, New York, N. Y.*

Unswerving integrity in all relations of life, often the outcome of parental solicitude and care, is the first essential to success in commercial life, supplemented by proper education not necessarily obtained in schools or colleges. Actual experience in life with its attendant attrition with our fellow men is the great educator, and it is therefore quite important in the beginning that young people form associations with people who by precept and example will confirm them in a purpose to go through life actuated by motives of honesty of the highest order. The danger of the hour to young people is the example often apparently successful of people who resort to sharp practice in business and who sneer at all things upright and straightforward as being out of place in trade.

In reference to education it is not my desire to underrate the value of schools, as it may be assumed. Young people before seeking employment or going into business will at least have had the advantage of the common schools; whether they may add to the schooling by subsequent terms in commercial school or college will turn upon the nature of the occupation in view.

Colonel Albert A. Pope, *Manufacturer, Boston, Mass.*

Success in life depends so much upon the start and upon the principles inculcated during boyhood and early manhood that we ought all of us to give serious consideration to the proper education of the youth of this country.

One of the essential requirements for business success, in whatever line may be chosen, is strict economy and a systematic arrangement of all work.

Many young men have said to me that on the meagre stipend they received it was impossible to save anything. Such a reply never meets my approval, because I believe that if the young man or boy has the right determination he will find a way to save something, no matter how little, and it is the principle of saving which we want to teach more than the fact that the savings must be large.

At one period of my life when I was young and unable to earn much, I walked five miles daily from home to store and back again in order to add that car fare to my savings. I carried a frugal lunch in my pocket, started from home by half-past five and got back at half-past seven in the evening. Even then I always had something to give to my mother, my brothers and my sisters.

I believe it is also essential for young men to learn how to give systematically. It develops a portion of our manhood which is of inestimable value in the rounding out of character. It may be that as we start in life the plan to give regularly for the assistance of family or friends is difficult, but the habit of giving once engendered, will grow, and as prosperity comes the giving will be done in a thoroughly philosophical manner; this is as it should be.

Too much stress cannot be laid upon the systematizing of one's plans. He who fights in a guerilla warfare may win out in the end, but the chances of failure are against him. The commander who plans a careful, comprehensive and aggressive campaign has less chances of failure. The boy who lays out the general lines for business or professional life and modifies those lines to meet changing conditions, other things being equal, is on the right road to success.

The business training in the way of systematic, careful work in school and college is of vital importance. The environment of pupils should be scholarly, because they drink in as much by ear as they acquire in the use of their eyes in studying text books.

The pupil should first be fitted to earn for himself food, clothing, and shelter. I mean by that that these elements should be made the foundation of the education. With this rule carried out I believe after life would show less failures.

If a pupil advances far enough and there has been enkindled in him the desire for greater learning I believe it to be commendable for him to go ahead and make for himself a successful professional career, but the average man is the one we should study to benefit so that the condition of the people at large may be materially improved. Those who are eager to reach the top round of business or professional life will carve a way for themselves. All they need is a little guiding, but the average youth, the boys and girls of the multitude should be trained first to learn the necessities of life and then in accordance with their abilities and inclinations to acquire as much knowledge as they consistently can.

I do not believe that knowledge ever hurt anyone. I do believe, however, that many people have been educated out of their proper sphere of life and therefore have been made wretched rather than happy.

It is not necessary for each individual to reach the top notch of professional or business life in order to be a success, but every one should aim high and achieve as much as conditions and environment will permit. In nature's plan that which performs the function for which it was created is adjudged perfect no matter how insignificant it may appear when considered by itself.

Nothing useless is or low
Each thing in it's place is best,
And what seems but idle show
Strengthens and supports the rest.

FRANCIS B. REEVES, *Banker, Philadelphia, Pa.*

The young man who thinks that the world owes him a living would better change his mind. When the work time of a man's life arrives he is the word's debtor, not its creditor. These relations may be reversed sooner or later, for he who works industriously and honestly

will surely find the world working for him. The Lord helps them that help themselves. "For whosoever hath, to him shall be given, and he shall have more abundance."

The first condition of true success in a business or professional career is high moral principle. It is an absolute requisite. Such a principle involves a conscientious regard for the rights of others, unselfishness, devotion to duty both to God and man. With such a motive, power comes of itself, and the reward is sure. The acquisition of riches for love of money is in no sense true success. A man may amass millions and be poor forever. If he gathers by dishonest means he thereby forfeits the respect of all honest men and should be shunned.

Next to a highly honorable motive, I would value the gift of common sense. This may fall to one's lot by inheritance, but it may also be acquired, and increased by cultivation. Schools and universities might well establish a sub-department of Common sense for such as may have failed to inherit it or to have acquired it in the family or in the kindergarten. The law of cause and effect, or the eternal fitness of things, cannot be learned too early in life. Recognition of the universal application of this law will help a young person to solve the questions — "What calling in life shall I adopt," and "How shall I best succeed in this or that course of study or in my chosen business or profession?"

It is undeniable that a business training in schools and the technical education of universities are most valuable as an equipment for a business career, but the student should regard his schooling as but a stepping stone. Life's stairway is climbed only by unremitting endeavor, step by step. Successful men are not carried up the ladder in a hod. Schools and universities are merely preparatory. The graduate must expect to learn every day more and more through actual experience, and should never for a moment think that he has finished his education. These are simply suggestions of some of the fundamental principles of success and are alike applicable to both sexes.

BARON ALPHONSE ROTHSCHILD (*the late*), *Banker, Germany.*

Shun liquor. Dare to go forward. Never be discouraged. Be polite to everybody. Employ your time well. Never tell business lies. Pay your debts promptly. Be prompt in everything. Bear all troubles patiently. Do not reckon upon chances. Make no useless acquaintances. Be brave in the struggle of life. Maintain your integrity as a sacred thing. Never appear to be something more than you are. Take time to consider; then decide positively. Carefully examine every detail of your business.

RUSSELL SAGE (*the late*), *Capitalist, New York.*

Any man can earn a dollar. It takes a wise man to use it.
Society is to blame for many wasted lives.

To excite envy is to make enemies.

Those who live for pleasure alone do no good to themselves or to others.

There is no such thing as the money curse; a good man cannot have too much money.

Fifty cents is enough for a straw hat; it will last two seasons.

It is a surprising fact that many men endure unwarranted expenditures for no other reason than to excite the envy of their neighbors. How wicked this is.

A boy who knows bargains in socks will become a man who knows bargains in stocks.

When you have made your fortune, it is time enough to think about spending it.

The tender care of a good wife is the finest thing in the world.

The longer a man lives the more mistakes he may be counted on to make.

Clubs are only a place for idle old men and wasteful young men.

An active man builds success upon the foundation of failures; a passive man does not.

Real charity is disbursed without the blare of trumpets.

The physician may recommend a change of air for a man when he is ill; but why is he ill? Illness is nothing but an irreparable loss of time.

I do not say that trusts are not a good thing; but I do say we should go slow.

The vacation habit is the outgrowth of abnormal or distorted business habits.

A wealthy man does not work for himself alone.

WM. ALEX. SMITH, *Banker, New York.*

Character is of the first importance.

Energy, the acquisition of all knowledge pertaining to the situation in which a young man is placed, a faithful performance of duties, and a conciliatory manner are all desirable.

Death is constantly opening a pathway to the young man in all the lines of life. Character and ability are always in demand.

I do not know how the matter can be summed up better than in this language of Scripture: "Fear God and keep His Commandments."

A university education is not essential to a business man, although a decided advantage to a professional one.

JOHN P. VOLLMER, *Banker, Merchant, Manufacturer, Lewiston, Idaho.*

To build an edifice of towering business success the young man must first resolve that under any and all circumstances, unless in sickness, he will expend from his earnings for the necessities of life and bodily habiliments and for amusements and charities a sum total always less

than the sum earned. This applies as a first principle to all self-supporting young people from porters to managers, to presidents, and to owners.

Be punctual in all your appointments, be earnest and sincere in your protestations, be prompt in your engagements, if you are unable to make a settlement on the day specified go and make a candid statement of the facts, you will find this to be a very important cog in the wheel of your affairs. You will also find that the public is every ready to pay a premium in the shape of better profits to the banker or merchant on whose honesty and integrity it can implicitly rely. In my varied business career covering merchandising, banking, milling, manufacturing, and farming for upwards of thirty-eight years I have endeavored to follow this principle and I must state not without success.

The public is ever ready to discover these attributes in every individual and is never slow to lend its support in the way of confidence and following the same up with its patronage. Thereafter it becomes easy sailing: you have but to retain the public's confidence — this you can easily do by simply following in the path of moral rectitude.

I invariably drew a large share of business from my competitors whenever I resolved to win over certain customers, however I completely failed in one instance; being balked I made a most searching investigation to learn the cause. The people whose patronage I tried so hard to get were to all appearances friendly disposed toward me and gave much encouragement and many hopes that ere long I might enjoy at least a large portion if not all of their patronage, but I never got it. The explanation from my inquiries into the cause was this:

My competitor was honest, upright, lenient, and serious in his conversation with his customers, they knew exactly what he meant, they could rely upon his word, he got better profits from his customers than I was getting, yet such was the faith in this man's integrity that my lower prices were not sufficient inducement for them to take the risk in making a change. This incident taught me the great lesson that there is capital without money and that such is more far reaching and prize-worthy than Gold itself.

I would like to impress this feature upon the mind of every business-seeking man who happens to see these lines.

One more important feature I would touch upon is that of the health of the business man. In order to conserve this very necessary condition the business man must keep his affairs in such shape that will cause him the minimum of worry. He must at no time step into deep water no matter how plainly visible the bottom may seem; there are always undercurrents that may sweep the feet of the venturesome from under him, and when this happens the victim loses sleep, flesh, and temper, and with these comes worry. Worry brings indigestion, wrinkles, and gray hairs; no one of these acquirements are conducive to amiability, good looks, nor friendly greetings, just what a patron naturally expects.

Spend your evenings in good and congenial companionship, do not retire later than ten o'clock but before doing so read for thirty minutes to an hour some scientific or philosophical subject upon which you happen to stand most in need thereby gradually storing your mind with useful and entertaining information for yourself and the benefit of your friends. Furthermore such will act as a balance wheel in the event that you should become too much engrossed with the success or failure of your business affairs, it will act as a balance-wheel to your mind since you will therefore understand that there are far more important other things in this little world of ours, things of far greater magnitude than our own little affairs, that "knowledge is power," and through that knowledge you will learn to keep from worrying.

WILLARD WARNER, *Farmer, Manufacturer, Banker, Chattanooga, Tenn.*

Get the best possible education that you can; university if possible. No knowledge comes amiss.

Be not only honest, but honorable.

Character is worth more than capital, and friends more than money.

Be a friend and you will have friends.

Never lose an opportunity to help those needing help. Be the Good Samaritan always.

Understand your business, and attend to it, but do not forget to play.

Be just and liberal to your help and to your customers.

Keep all promises and never deceive, and let it be said of you that your word is as good as your bond.

Do and be these things, and you will succeed.

H. WEINSTOCK, *Merchant, Author, Sacramento, Cal.*

In business, the knowledge most worth knowing is the knowledge of man. Looking into my own commercial career, I can see clearly that whatever commercial mistakes I have made have, as a rule, been due to my insufficient knowledge of human nature — to my imperfect judgment of man's weaknesses and failings, of man's hopes and aspirations, of man's spirit and motive. In like manner I can say that what little success I may have attained in the field of business, whatever greater results may have followed my efforts, compared with the results of the efforts of my neighbors, is primarily due to the better knowledge I may have of man, his spirit and his motives. . . .

Health is a most valuable commercial asset and no young man who hopes to stand some day on one of the higher rungs of his commercial ladder can afford in his youth to become a victim of vices or habits that, in his full manhood, will mean a feeble body and weakened physical powers. . . .

Tact, the second essential, is the art of simply getting on smoothly with one's fellows. Men have succeeded commercially who were sadly lacking in tact. So have street cars been run over cobble stones, and so has machinery been operated without being oiled. The street car, however, will make greater speed and give its passengers a pleasanter experience if run on rails, and the machine will last longer and with less friction render greater service if its parts are properly oiled. What the rail is to the street car and the oil to the machinery, tact is to the world of commerce. Tact is forgetfulness of self and thoughtfulness of others. It is putting yourself always in the other fellow's place and treating him as you would be treated. Tact is kindliness translated into action. It is the ability to say the right word at the right moment, to do the right thing at the right time. No man can be a gentleman unless, in a high degree, he possesses this valued quality. Without tact, a man may become a "Rough Rider" to commercial success, but all other things being equal, his tactful competitor will beat him in the race.

Energy, the third essential commercial asset, may be likened to the steam in the boiler. Without steam, the finest engine is useless. Without it, no headway can be made and progress becomes impossible. No success in any walk of life can be looked for, least of all in a commercial sphere, without action, constant, effective action. . . .

Not least among the five qualities that the business man is seeking in those who are to work with him is initiative. Someone has wisely said that initiative is doing things without being told. How many men do you know who are willing to assume responsibilities and do things without being told? Unless your experience is different from mine, you have found that, as a rule, men strive to shift rather than to assume responsibilities. It is hard enough to get men to do things when they are told to do them, let alone having them do things without being told. And yet, it is this very quality of initiative that in the world of trade brings the highest rewards. . . .

The final and highest quality sought by the business man in those who are to be his helpers, is character. Roosevelt has correctly said that, "Character is, in the long run, the decisive factor in the life of individuals and of nations alike." No truer words were ever uttered. . . .

First and last of all and most of all, cultivate character. Without it, you will be like a tub with a hole in the bottom; without it, whatever success you may achieve will be like a rope of sand; without character, you will be building on a rotten foundation, and sooner or later your commercial career will meet with disaster.

ERVING WINSLOW, *Merchant, Boston, Mass.*

The successful life is that which contributes something to the welfare of mankind. Selfishness in its higher or lower forms may be

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PORTRAIT GROUP

1. James T. Harahan
2. Marshall M. Kirkman
3. Harris Weinstock
4. Julius Kruttschnitt
5. Publius V. Lawson

(See "The Fundamental Principles of Success.")

relied upon to teach men those habits of industry, self-restraint and consideration for others which are necessary to acquire wealth and to secure popularity. "So long as thou doest well unto thyself men will speak good of thee," but for true success two other elements are necessary besides those practical ones of which "Poor Richard" was the most shrewd expounder. Though it may have no apparent bearing upon our own prospects or upon the estimation in which we are held by others, every man should engage in some pursuit in his leisure hours of an artistic or literary or scientific kind to broaden the mind, to increase the power of expression and the means of influence. Such pursuits assist us in fulfilling the prime object of our creation, the welfare of our fellow-men through service. This service may be undertaken directly even in youth through some of the manifold forms which are the glory of modern civilization. While we work we must hold out the hand of fellowship to our fellow-workman. The moment we begin to accumulate we become trustees of that which represents to a very large degree the accumulation of labor. It is indeed doubtful whether any man can attain what is usually called success — that is, great wealth, by the practice of these principles. It is perhaps the most fatal abnegation of them to put them aside while ill-gotten gains are heaping up and then to become patrons of art or benefactors of educational or philanthropic work. It is almost as hard for a rich man to obtain true success in life still as for "a camel to go through the eye of a needle." They have a saying in Brittany to which the young man in America may well lay heed, "He is rich *but* respectable." Faithfulness, Culture, Service. This is the motto of success.

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# THE INTELLECTUAL VALUE OF TOOL WORK.

BY

W. T. Harris, LL. D.
Former U. S. Commissioner of Education.

MAN, like the animal, has natural wants, which he must gratify in order to live on the earth. While the animal needs food, and to some extent shelter, man needs food and shelter and clothing. In order to get possession of these things he must struggle for them and wrest them from nature, depriving plants and animals of their vital principles and converting them to his own uses. Whereas the plant feeds upon soil and atmosphere in so far as it finds them in immediate contact with itself, and the animal is able to seek a new environment and use its limb as tools or instruments with which to seize upon the means of supplying its wants, man on the other hand,

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although less endowed with strength than many of the animals, and with scanty natural provision for clothing, yet is able to surpass the animal in gratification of his wants, by cunningly aiding his natural forces and instruments by invented ones. He devises instruments out of natural materials, mineral, animal, and vegetable substances and their chemic elements, of such efficiency as to enable him to command the resources of land and sea and air.

Whatever seems at first a limitation to him, or a hostile might threatening him with destruction, or imposing upon him the necessity of drudgery for daily assistance, becomes by and by an auxiliary power friendly to man after he has conquered it by the magic of his intellect.

Man, as inventor of tools and machines and the combiner of nature's forces, presents for us the most interesting object in the universe. Let us take a survey of him as the maker of tools and the wielder of them. Intellectual and moral power unite to give man this power of invention. It is intellectual cunning which discovers the powers and adaptations of things and converts them to his uses. It is the moral power of self-conquest that enables man to sacrifice the ease and comfort of the present movement and to endure privation, in order by industry and patient attention to accumulate a capital of physical means and acquired experience sufficient to produce an invention.

The first step above the brute instinct begins when man looks beyond things as he sees them existing before him and commences to consider their possibilities; he begins to add to his external seeing an internal seeing; the world begins to assume a new aspect; each object appears to be of larger scope than its present existence; for there is a sphere of possibility environing it, a sphere which the sharpest animal eyes of lynx or eagle can not see, but which man, endowed with this new faculty of inward sight, perceives at once. To this insight into possibilities there loom up uses and adaptations, transformations and combinations in a long series stretching into the infinite behind each finite real thing. The bodily eyes see the real objects, but can not see the infinite trails; they are invisible except to the inward eyes of the mind.

What we call directive power on the part of man, his combining and organizing power, all rests on this power to see beyond the real things before the senses to the ideal possibilities invisible to the brute. The more clearly man sees these ideals the more perfectly he can construct for himself another set of conditions than those in which he finds himself.

Men as tool workers, as managers of machines, participate in this higher kind of perception in different degrees, but all have it to some extent. The lowest human laborer has the dimmest notions of these ideals; they are furnished him by others; he is told what to do; he furnishes the hands to work with and someone else furnishes the brains or most of the brain work. Unless a directing mind is near by to help at every moment with the details of some ideal, the rude laborer ceases his work, having no knowledge of what is required next. His capacity

to grasp an ideal is very small; he can only take it in tiny fragments — small patterns dealt out to him as a hand by the directing brain of the overseer or "boss."

It seems a waste of power to have two brains to govern one pair of hands. It is evidently desirable to have each laborer developed in his brain, so as to be able to see ideals as well as to realize them by his hands.

The development of this desirable power we call education of the intellect, and its chief means is science. Science is the systematized results of observation. Each fact in the world is placed in the light of all the other facts. All facts are made to help explain each fact. This is science. Now, each fact represents only one of the many possible states of existence which a thing may have. When one state of existence is real the others are mere possibilities, or, as they are called, "potentialities." Thus water may exist as liquid, or vapor, or ice, but when it is ice the liquid and vapor states are mere potentialities.

Science collects about each subject all its phases of existence under different conditions; it teaches the student to look at a thing as a whole and see in it not only what is visible before his senses, but what also is not realized and remains dormant or potential. The scientifically educated laborer, therefore, is of a higher type than the mere "hand laborer," because he has learned to see in each thing its possibilities. He sees each thing in the perspective of its history. Here, then, in the educated laborer we have a hand belonging to a brain that directs, or that can intelligently comprehend a detailed statement of an ideal to be worked out. The laborer and the "boss" are united in one man.

There are, as we have said, different degrees of educated capacity, due to the degree in which this power of seeing invisible potentialities or ideals is developed. The lowest humanity needs constant direction and works only under the eye of an overseer; it can work with advantage only at simple processes; by repetition it acquires skill at a simple manipulation. The incessant repetition of one muscular act deadens into habit and less and less brain work goes to its performance. When a process is reduced to simple steps, however, it is easy to invent some sort of machine that can perform it as well or better than the human drudge. Accordingly, division of labor gives occasion to labor-saving machinery. The human drudge can not compete with the machine and is thrown out of employment and goes to the almshouse or perhaps starves. If he could only be educated and learn to see ideals, he could have a place as manager of the machine. The machine requires an alert intellect to direct and control it, but a mere "hand" can not serve its purpose. The higher development of man produced by science therefore acts as a goad to spur on the lower orders of humanity to become educated intellectually. Moreover, the education in science enables the laborer to easily acquire an insight into the construction and management of machines. This makes it possible for him to change his vocation readily. There is a greater and greater

resemblance of each process of human labor to every other now that an age of machinery has arrived. The differences of manipulation are grown less, because the machine is assuming the handwork and leaving only the brain work for the laborer. Hence there opens before labor a great prospect of freedom in the future. Each person can choose a new vocation and succeed in it without long and tedious apprenticeship, provided that he is educated in general science.

If he understands only the theory of one machine, he may direct or manage any form or style of it. He could not so easily learn an entirely different machine unless he had learned the entire theory of machinery. The wider his knowledge and the more general its character, the larger the sphere of his freedom and power. If he knows the scientific theory of nature's forces, he comprehends readily not only the machines, but also all nature's phenomena as manifestations of those forces. Knowledge is educative in proportion to its enlightening power or its general applicability. The knowledge of an art is educative because it gives one command in a sphere of activity; it explains effects and enables the artisan to be both brain and hand to some extent. A science lifts him to a much higher plane educatively, because he can see a wide margin of possibilities or ideals outside of the processes in use, and outside of the tools and machines employed.

Education, then, takes these three steps: First, to do what is directed by authority; secondly, to know the theory of the act or trade as it is and has come down by tradition; thirdly, to know the general science of the subject, and comprehend not only the processes that have been realized, but the possibility of others.

The civilization in which we live is well characterized as a scientific one, and it is making great strides toward the conquest of nature. It demands, too, as we see, an education for all people. There is less and less place for the mere drudge — all hands and no brains. Machinery can do his work so cheaply that his wages must be very slender. The education demanded, moreover, is not the training in technical skill so much as in science. For the more general training emancipates the laborer from the deadening effects of repetition and habit, the monotony of attending the machine, and opens up a vista of new invention and more useful combinations.

While the student is learning a method of doing something his brain is exercised; when the process has become a habit, it is committed to his hand, and his intellect is not required again except for new combinations. This is true of all machine work, of all tool work. Its theory is soon exhausted, and the deadening process of habit sets in. Science is perpetually living, always educative. The mind goes from principle to principle; it discovers and inventories new provinces of nature, and applies its principles to their explanation. In reaching vaster unities of nature, it finds deeper principles.

Not the study of tools and machinery, but that of natural science, is more educative, therefore, because it keeps the mind in perpetual activity.

If we pause here and ask ourselves, What is the scope of the inquiry thus far made? we shall be obliged to confess that we have regarded man only in his animal nature — possessing bodily wants of food, clothing, and shelter. We see at once that this is no inventory of man's wants — it falls infinitely short of his requirements as a spiritual being. If machinery were invented so that he could get food, clothing, and shelter in abundance and of the finest quality at the cost of a moment's labor each day, all this would be of small account as an item of civilization unless the human energy saved from drudgery had found channels of expenditure in the vocations relating directly to the education of the spiritual nature of man. . . .

History, the revelation of the nature of human will; philology and philosophy, the revelation of what is essential in the human intellect, or the divine part of it; literature and the fine arts, the revelation of the human heart!

First, human nature evolves a dim feeling; then develops it into an idea; then realizes it in a deed, and it becomes an institution to bless the race.

There are three departments to the world of human nature, and two departments to the world of nature below man — organic in plant and animal, inorganic in matter and force.

If we now ask the question, What is the comparative value of tool work? we may see our way to reply, Tool work without the theory of construction is educative to some extent, especially in the first stages of its practice. Tool work taught with the theory of machinery, with applied mathematics, is far more educative than mere tool work, and its educative influence lasts for a longer time. Tool work with its theory and with natural science is permanently educative, and it does much to raise manual labor above drudgery, and especially is this the case if it is studied with the history of ornamentation and with careful cultivation of æsthetic taste. . . .

There remains a permanently valid place for the manual training school side by side with apprentice schools for all youths who are old enough to enter a trade, and who are unwilling to carry on any further their purely culture studies. Cultivate the humanities first, and afterwards the industrial faculties.

# THE ELEMENTS OF COMMERCE.

BY

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LET us step into a grocery store and take a rapid mental inventory of the contents. There is tea from China, coffee from Java or Brazil, and cocoa from Guiana brought to us by way of Holland. There is sugar from the Philippine Islands and Cuba. We see codfish from the New England coast, salmon from the Columbia river, oysters from Chesapeake bay, and sardines from France. Florida furnished the oranges, California the grapes, Jamaica the bananas, Michigan the apples, Asia Minor the dates and figs. The flour comes from Minneapolis, and was ground from wheat that grew in North Dakota; the kerosene was refined at Cleveland from petroleum that was pumped from a well in Pennsylvania; this tobacco was grown in Kentucky, but manufactured in Cincinnati. We find butter from Illinois, cheese from Switzerland, eggs from twenty miles out in the country, potatoes from forty miles out, and vegetables raised in gardens in the outskirts of the city. The inventory is only begun, but it already contains articles from a wide variety of places far and near.

Let us step into a large square building in Chicago, occupying a quarter of a block. There are shipping clerks and bill clerks and bookkeepers of various sorts. There are cashiers and stenographers. There is a traveling salesman receiving his instructions as he is about to start on a journey of six weeks. The mail brings orders from a score of these traveling salesmen who are now on the road. A member of the firm is giving an order to the representative of a shoe manufacturing company in Massachusetts for one thousand dollars' worth of their goods. On the floors above, boxes are being packed with boots and shoes, addressed, and sent down the elevator, from which they go into huge drays that cart them away to the railroad depots. Every day boxes are thus sent to every state in the Union west of Chicago and to many of those east and south.

The problem before us is to explain this ceaseless handling of goods. What are the motives that keep men at it? What are the factors that determine which way goods shall be carried and what quantities shall be carried to a given place? What is the organization by which this gigantic business is carried on? What shares do the various countries of the world have in it?

The astronomer has studied the moon and the planets until he knows the reason for their every motion, and can tell where they will be at an

From "Introduction to the Study of Commerce." Copyright by Silver Burdett & Co. By permission.

instant years ahead. We are now to attempt a somewhat similar study of the movement of goods and men in the world of commerce, though the uncertainty in the conduct of human beings renders similar accuracy impossible.

All human activity is to satisfy some want. It may be to get possession of some external object, or it may be that the satisfaction arises from the activity itself; it may be that the only satisfaction derived is to escape from pain or to see others escape from it. The student should acquire the habit of thinking of these human wants as falling into two great classes; those which money can satisfy, and those which it cannot. Money can give us food, books, houses, and toys; it will bring us the services of barbers, coachmen, singers, cooks, etc. These and others like them may be called money wants. Wants of the other class — health, character, true friends, appreciation of music, a bicycle ride — cannot be satisfied with any amount of money. Money may procure some of the aids for obtaining these things, such as a bicycle, a piano, or treatment by a physician; but the real thing desired cannot be bought. To state the same thing differently: Wants of the first class may grow out of those of the second. The manager working in the office may desire a fine house — a want of the first class; but the reason for wanting the fine house may be to gain a prominent social position — a want of the second class. Yet, notwithstanding the close connection between these two classes of wants, it is still possible to separate them very distinctly in our thinking.

Wants of the first class — for things which can be obtained merely by the expenditure of money — are the driving force of the business world. To satisfy these the street laborer, the bookkeeper, the manager, all alike go to their daily tasks year in and year out through a large part of their lives.

These things which money will buy are usually called wealth; sometimes, however, the terms goods, commodities, products, and services, are used, though with slightly different meanings. The activity of man to acquire wealth is called labor; and the process of bringing wealth into existence, especially if it be material wealth, is called production.

John and Albert trade jack-knives. Consider why this trade was made. John may be a carpenter, and Albert an office clerk. John has a little penknife, Albert has a large knife with numerous strong blades. The probability is that John would have more use for Albert's large knife than for his own penknife, while Albert would doubtless find the large knife a burden, but the penknife very useful. If they trade even, each has secured something of more use to him than what he parted with; each has made a gain, and the world is better off by the amount of their united gains.

Brown is a gardener and Jones is a tailor. Brown has all the appliances for raising vegetables, and has spent years in acquiring a knowledge of the business. Similarly, Jones has the equipment and the skill

needed for making a suit of clothes. Brown supplies Jones's family with vegetables during a month, and receives in exchange a coat made by Jones. To see that this trade might be highly advantageous to both, one need only think of the difficulties Brown would encounter in making a coat for himself, and of the difficulties Jones would encounter in trying to raise his own vegetables.

These simple illustrations exhibit the nature of all commerce. It is essentially the process of transferring goods from persons or places where they have a comparatively small usefulness or value, to persons or places where they will have greater usefulness or value. Or, if we look at a given group of persons, farmers, for example, it is the process by which they exchange their products of which they could make little use, for other goods, such as sugar, which they need very much but could raise for themselves only with extreme difficulty, or not at all. It is the process by which the world's goods get into the hands of the people who have the most use for them.

The words, "people who have the most use," in the preceding paragraph, mean people who are ready to offer the most in money or goods or work, or something that is worth money. Mental desire or physical need is ordinarily measured in the business world only in terms of money. A hungry beggar may look through a restaurant window at the well-spread dinner table; but if he has no money to give for it, or anything that is worth money, it has no value or use to him in the commercial sense. Commerce is exchange, like the knife trade, and only those can take part in it who have something to offer, and something that is worth money. With this qualification, commerce is the process by which persons are enabled to dispose of such goods as they want the least, or can get with the least labor, in exchange for other goods which they want the most and could not easily produce for themselves.

One other thought is here suggested which should be borne in mind as this study proceeds. As commerce is exchange, and considers people only in proportion to what they have to offer in money value, it leaves out of consideration altogether the moral and sympathetic side of human nature; the fact that

"A man's a man for a' that,"

does not exist in the commercial world. I owe my grocer, as a grocer, merely the amount of his bill for the month. There commerce ends, but not my relations with him. He is a man, a neighbor, and a fellow-citizen, and in these capacities much is due him. But in the study of commerce these relations will be regarded only when they have a commercial bearing — when they produce results that can be measured in money. It should never be forgotten, however, that the commercial relation, the "cash nexus," as Carlyle called it, is not the only one that exists.

There are Johns, Alberts, and Thomases all about us. Everybody, to

some extent, has things which he does not wish to keep, and wants things that he does not have. If they could all be brought together in the right combinations so that all the desirable trades could be made, the world's wealth would be increased many-fold. But as they cannot thus be brought together, it is the business of the merchant class to assist in bringing about the trades. The easiest way to satisfy all would be to have Albert, John, Thomas, and the other man all go to a dealer and sell him the things they do not want, and then all go to him again and buy the things they do want. In a rural village the business is actually done this way.

But if Albert lives on one side of the world and John on the other, one dealer cannot do business with both. A long line of dealers is needed to pass the goods between the Alberts in Wisconsin and the Johns in China. In Wisconsin there are dealers who buy goods of Albert or sell goods to him; in China there are dealers who likewise do business with John. The dealers who sell to the consumers — to those who are to use the goods — are the retailers. Those who buy only for the purpose of passing the goods on to other dealers are the middlemen. There are many varieties of middlemen — jobbers, brokers, wholesalers, commission merchants, and so on.

But merchants, the class who have the management of commerce, do not by any means manage all of it. When the farmer sells his wheat or corn or hay or cotton, he helps to carry on commerce, whether the other half of the transaction is done by a merchant or not. Then, too, every one who buys goods for his own use helps to carry on commerce whether he buys of a merchant or not. When a farmer trades a load of hay to a neighbor for ten bushels of seed wheat, there is commerce, though no merchant intervenes. However, it is the commerce managed by merchants that will chiefly engage our attention.

It has been noted that commerce is the means by which people exchange things for which they have little use for others which they need much more. When the possibility of this exchange exists, people will produce things of no use to themselves, merely to exchange them for other things that will supply their wants. In this way the work of the world becomes divided among the people; each produces some one or few things which other people want, and in turn the thousand and one things that he wants are furnished by the labor and foresight of others.

Division of labor carries with it some great advantages. Their full discussion does not belong to this subject, but a few of them may be noted. (1) When a man does one kind of work all the time, he becomes more skillful. He may even be selected for this work in the first place because of special aptitude for it. In this way many are able to do very valuable work in certain lines when they would be useless for almost everything else. (2) The worker does not lose time in changing from one kind of work to another, getting the tools or machinery ready for it, etc. (3) When one man does many kinds of

work, he cannot afford the best machinery for each, and the machines and tools he does have are nearly all idle, as he can use only one at a time.

Extreme division of labor is usually accompanied by production on a large scale. If one man is to give all his time to painting addresses on shipping-boxes, the goods must be produced in sufficient quantity in one place to fill as many boxes as he can address. One man and a machine may make only the front legs of a chair, and can turn out many thousands a day; to secure the greatest economy, enough chairs should be made in the factory to keep this machine going all the time.

Production on a large scale is possible only when there are good transportation facilities. The large sash and door factories of Oshkosh could not exist if they could not send their product thousands of miles away on railroads and steamboats. Then if the workers in these factories spend all their time in making sashes, doors, and blinds for three millions of people, their food, shoes, clothing, fuel, and so on must be made for them by others, and brought to them from great distances. On the other hand, good transportation facilities would not exist if there were not an extensive commerce to utilize them; the greater the commerce, the better the transportation can be made.

It is thus seen that extensive commerce, division of labor, production on a large scale, and elaborate means of transportation are inseparably connected with each other.

Commerce has not always played so prominent a part in the business of the world. In primitive society everywhere each family makes nearly all the things it uses. There is, therefore, little commerce. A few half-civilized peoples, like the Esquimaux, are in that condition today; many others have only partly emerged from this condition, such as the people of India and of a large part of Russia. The peasants or small farmers of Continental Europe are to a considerable extent independent of commerce. In the United States that condition exists to the greatest extent in the mountain regions of the South.

This system of independent family industry, with no commerce to speak of, was all but universal the world over a thousand years ago. In Teutonic Europe commercial life first became prominent during the Crusades, and has gradually increased since then. A brief review of this growth will now be of interest. England is the country in which it can be traced the most clearly.

The family system continued in England up to about the year 1200. Each family cultivated a few acres of land. On this they raised the wheat or rye to make their own bread, and the animals to furnish their own meat and clothing. The women of the home spun the wool sheared from their own sheep. The weaving of the thread into cloth was often the work of the men, but it also was done in the home, and only for the use of members of the family. The garments, the shoes, the furniture, the utensils of the house and the farm, were all home-made.

Certain kinds of work, however, which required either special skill or a valuable outfit, gradually became separate trades. Each neighborhood came to have its miller, who ground the wheat for all and retained a share of the flour to pay him for his work and the use of his machinery. The making and sharpening of plowshares and other work in iron became the trade of the blacksmith. Then the baker, the carpenter, the cabinet-maker, and the wheelwright or wagon-maker appeared. The trade between these classes of people was confined entirely to the neighbors living in the same village or town.

Commerce with the outside world grew also, but was much smaller in volume. It was carried on chiefly by means of fairs. A fair was a gathering held at a stated time — annually, quarterly, or monthly, as the case might be — to which people came from considerable distances for purposes of trade. Here the first merchants appeared — persons who went from one fair to another and did nothing but buy and sell. The mass of the people resorted to the fair to exchange a few of their products for such necesssaries as salt and iron, or such luxuries as spices and finely woven cloths. A fair was always held in an open field, the people living in tents, booths, or the open air during their short stay. But sometimes a fair would develop into a market which was a kind of continuous fair. Then permanent buildings would be erected, and a city would be likely to grow up in the vicinity in the course of time.

There had been from very early times some commerce to supply luxuries for great nobles and princes. Spices, silks and other fine fabrics, jewelry, precious stones, and armor were the chief articles of this trade. To this the business of the fairs and markets was now added, and the class of merchants increased in numbers and wealth. At first they were mere traveling dealers, often carrying their wares on their backs like the peddlers who are now occasionally seen among us; next there were merchants who carried their goods in considerable quantities by water; finally, there were merchants who kept permanent places of business in the cities.

But it still remained true that the individual family was largely independent of commerce. Most of the trade that did exist was between neighbors in the same village. The great necessaries of life, such as flour, meat, clothing, foot-wear, building materials, fuel, furniture, and the simpler utensils, were either used by the ones who made them, in which case there was no commerce at all, or were carried only a few miles from the place where they were produced, in which case they were probably made to order and reached the consumer without the intervention of a merchant.

The growth of commerce, in amount and complexity, and in the extent to which it was carried on by a special merchant class, was steady but very slow up to about a hundred years ago. Since then the growth has been very rapid. The easiest way to trace it is through the great mechanical inventions. The steam engine, invented in the 18th century,

is the greatest of them, and the one on which the importance of all the others depends. Three distinct steps or phases in the growth may be noted: (1) About the same time as the invention of the steam engine several machines were invented for spinning and weaving. The use of water power or steam to drive them made it necessary that the manufacturers of cloth should be concentrated into factories; this was the beginning of our modern factory system. (2) In the early and middle part of the nineteenth century came the use of steam for transportation on land and water, making it possible to carry the factory-made goods long distances and bring back other goods in return for them. It would pay to carry even to a great distance cheap and bulky articles like fuel and building materials. (3) The middle and latter part of the nineteenth century saw the introduction of cheap mail service, in connection with transportation by steam, and the invention of the telegraph and telephone. These have made long distance communication easy, greatly facilitating production on a large scale and its attendant commerce.

To-day the condition in England, the United States, and about half of Continental Europe is the reverse of what it was a hundred years ago. Division of labor is extreme; each worker usually confines himself to one kind of work; the great necessaries of life as well as the luxuries are secured by exchange, partly with neighbors, but more with distant communities through the medium of various kinds of middlemen. This great change is called the Industrial Revolution. It has more profoundly affected the conditions of human existence than anything else that ever happened since man trod the earth.

So far in our study of commerce little has been said of money. It has always been assumed that goods are exchanged for goods. But it will easily be understood that complex commerce would be impossible without money. The neighborhood trade of the mediæval village could be carried on with little handling of money. Even kings and nobles did much of their business by barter. It was in the fairs and the markets that money, like commerce itself, first came to play a prominent part.

The grocer and the gardener in exchanging goods did not handle money, but they *talked* money; it serves as a measure of value for the goods that are traded. Instead of comparing vegetables with groceries to see how many of one shall be given for a certain quantity of the other, they compare each with money, and then exchange equivalent money values of each. There is a good mathematical illustration of this process. If we wish to add 1-3 and 1-4, or subtract them to see which is the greater and how much, we first reduce them to twelfths — a common denominator; then comparison, addition, and subtraction are very easy. Similarly, the values of vegetables and groceries can best be compared by reducing them to a common denominator, — money, and expressing their values in dollars and cents.

If the gardener sells his vegetables to one dealer, and buys his groceries of another, it is almost necessary that money in material form be handled. Money used in that way is said to be a medium of exchange;

the vegetables are converted into money, and the money into groceries, money being the *medium*, the *means*, the *middle* of the two transactions.

Relative prices, *i. e.*, the price of one commodity as compared with that of another, of course indicate the relative values of goods. But all prices, or the general level of prices for all goods, depend on the value of the money itself. If the money is very valuable, prices will be low; if the money has but little value it will take a lot of it to buy anything, and prices will be high. Now the value of money, like that of everything else, varies inversely as its quantity. Some qualifications should be made to this rule, but their study cannot be undertaken here; as a general principle it is always true, though other things sometimes obscure its working. So if the amount of money increases, its value may be expected to decrease and prices to rise; if the amount of money decreases, its value may be expected to increase and prices to fall. This principle must be clearly grasped, as other questions of importance depend upon it.

Another important principle is that if every one sells as much as he buys and buys as much as he sells, he must receive money before he can pay it out, and in the end he pays out all the money he receives. Rights to property or money are here counted the same as property itself; lending money is buying a note or mortgage or bond, depositing money in a bank is buying a right to draw money, paying for work done is buying labor, and working for wages is selling labor. This principle has a few exceptions. If you lose some money, you cannot then spend as much money as you received or buy as much as you sold. On the other hand, if you find some money or dig some gold out of the ground and get it coined, you can then buy more goods or labor or rights than you have sold. But these exceptions are slight; it remains generally true that every one's selling equals his buying, for the simple reason that what he sells is the real means of paying for what he buys.

This latter principle holds true equally of nations and communities. A nation's selling *i. e.* its exports, equals its buying, *i. e.* its imports. The goods a city brings in must be paid for by an equal quantity of goods sent out. The imports and exports of a community may not equal each other in any one year, any more than the money a man pays out on a given day equals what he receives; but in the end they must be approximately the same.

The thought contained in this section may be understood better if money is compared with some other token of value. Milk tickets are a good example. A dealer sells five hundred quarts of milk a day; but instead of selling the milk for money, he sells tickets and then receives the tickets in exchange for milk. What he receives for the tickets pays for the milk in the long run, though it might not do so on any given day. Then the number of the tickets and their value vary in inverse ratio to each other. By using pint tickets instead of quart tickets, twice as many could be kept in use; by making the tickets twice

as large, twice as much pasteboard could be utilized; but in either case no more milk would be sold, and the amount of milk that each square inch of paper or pasteboard would buy would be reduced by one-half. Similarly, the function of money in commerce is that of a counter or ticket to facilitate the transfer of goods.

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## COMMERCIAL EDUCATION — Old and New.

BY

Charles W. Eliot.
President of Harvard University.

IT used to be the fashion to study medicine by cleaning the doctor's horse and buggy, grinding his drugs, and driving around with him to make his calls; and to study law by copying deeds and briefs in a lawyer's office, and reading books taken from the lawyer's little library in the intervals of clerical labor; but the world has now learned that there is a better way of studying medicine or law — namely, by going to a professional school, where progressive systematic instruction rapidly developed is to be had. The intending physician or lawyer who does not go to a medical school or a law school condemns himself nowadays to hopeless inferiority, even if he ultimately gets into his chosen profession. To deny that young men may be systematically trained for industry and commerce is to assert that industry and commerce are merely imitative arts to be acquired only by seeing other people do the tricks and then practicing them. The gypsy in Asia Minor makes iron nails one at a time with a hammer on an anvil, just as his ancestors did before him for hundreds of years. I have seen him doing it; but I also observed that his small children were stark naked and that his larger ones had only one garment. In short, he was not making much of a living. Moreover, not one-thousandth part of the nails we use in this country could possibly be made in that way. In industry and commerce all things are become new: and new methods of preparing young men for these occupations must be invented with discriminating foresight, established with prudence, and maintained with liberality.

From an address given at the National Export Exposition, Philadelphia. By permission.

PORTRAIT GROUP

1. Charles W. Eliot, LL.D., President Harvard University
   (See "Commercial Education" and "The Use of Foreign Languages in Business.")
2. Frederick Caesar de Sumichrast
   (See "Foreign Languages and a Business Career.")

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# THE USES OF FOREIGN LANGUAGES IN BUSINESS.

BY

CHARLES W. ELIOT,
President of Harvard University.

FIRST to buyers. The conditions of many industries and trades have now become international. The raw materials of an industry or commerce may come from various parts of the globe in different qualities; and he is the best buyer who gets his material at the exact spot where it is best produced, or induces the cultivation in many places of that best plant or best animal which has heretofore been developed only in one place. The best cotton for a given fabric must be either bought in the one district where it is raised, or the cotton plants of this district must be spread throughout other cotton-growing countries. If China has a better tea plant than Ceylon, tea must be bought in China, or the better tea plant must be transferred to Ceylon. A chocolate industry established in Boston must seek its cocoa wherever cocoa best grows, and must be always inquiring in what other parts of the world cocoa can be well produced. This means that good buyers for great industries must often be polyglot men. As for the drummers or runners who solicit business, it is obvious that they need to speak the languages of the people with whom they would trade and among whom they must study on the spot the existing commercial conditions. The managers of great international industries need to be able to study foreign trade conditions in foreign newspapers and books, to understand the commercial intelligence in a foreign paper, besides knowing all the complications of local currencies, weights and measures. If an American merchant wishes to introduce his goods into a foreign country, he is not well-advised to send out his price lists in English and in dollars and cents. Year by year, as ocean carriage becomes securer and quicker, and as business is done more and more all over the world by telegraph and telephone, the individual merchant's need of overcoming the obstruction to commerce caused by the variety of languages spoken and written in the business world becomes more and more pressing. We Americans are at great disadvantage in learning foreign languages. We can not pass like Dutch or Belgian boys in a few hours to a nation speaking French, or German, or English. We have to learn the modern languages by main force, as it were, without the advantage of immersing ourselves on occasion in the foreign speech.

From an address given at the National Export Exposition, Philadelphia. By permission.

# FOREIGN LANGUAGES AND A BUSINESS CAREER.

BY

F. C. DE SUMICHRAST,
Professor of French at Harvard University.

ARE the knowledge of one or more foreign languages a necessity, or even an advantage to one who enters on a business career? Many years ago the writer had an experience which proved to him that the man who has to do business with people who do not speak his language runs the risk of loss in transactions he has with them. And loss is not good business. A certain Swiss inventor had patented an excellent and cheap method of renovating grindstones, used in flour mills. He spoke French only. He set out to sell the patent rights in different countries, and neglected even to provide himself with an interpreter paid by himself. The writer was called in by a syndicate of business men to act as the channel of communication between the patentee and the syndicate. Certain hints dropped by the members of the syndicate put him on his guard, and he was enabled to save the inventor from serious loss by simply transmitting to him the knowledge he had acquired in a legitimate manner. That particular syndicate did not obtain the patent, but it is certain that the inventor had been "done" by others before then and was "done" by others afterward, for he was helpless to conduct his own affairs in any tongue but his own. It would have been well worth his while to have spent the necessary time and money to acquire a knowledge of German and English at the least. It would have paid him.

That is just what the young man who intends to enter a business career must remember. At the present day, trade is universal. Commodities are called for from every part of the world; goods are sent to every portion of the earth's surface. Neither buyers nor sellers are going to take the trouble of using a foreign language, unless they are shrewd. The young man will have to meet them on their own ground, and to hold his own with them, if he can. If he is ignorant of the tongue they speak and use, he is immediately and heavily handicapped. If he knows it and can use it, he has a tremendous advantage. He cannot be treated as one who may be fooled by mere phraseology; he has to be reckoned with.

The cleverest business men may get along without a knowledge of foreign tongues: that is, they may employ clerks and interpreters in whom they trust; but they have to pay handsomely for competent and reliable help of this class. It would be cheaper for them to acquire the language themselves, and to be capable of checking what their subordinates do. Direct power is most economical. In language as in

mechanics this is equally true. The man who can write a letter in French, German, Italian, Spanish, is ahead of the man who has to confide the job to some one else to do for him. The man who can speak to the foreign merchant in his own language has a pull over him who is obliged to sit and listen while a third party is explaining what is desired. There is no sense in that, for it is easy to do the job one's self. And not easy only but wise, for no one can say exactly what you order to be said: there is always something left out, unintentionally, perhaps, but left out all the same.

What of the time required to acquire a foreign language? It depends on how one sets to work. Resolution means success; perseverance secures it. To the young men preparing for a business career, it is not the literature of the country or the fine points in grammar that are important. It is a vocabulary large enough to meet his needs and to enable him to converse readily and to write and read with facility. Janitors, porters and waiters learn not one but many foreign languages — at least they do in Europe, where there are so many different tongues. And that class of men is not remarkable for high intellectual attainments. What they can do in a short time, an American youth who has had a good common school education can do also, and he can do it better and quicker if he sets his mind to it. That is the secret: determination; and determination is reckoned an American characteristic.

There are means at hand for those who want to use languages in this way, to study them with a distinct purpose: the readiest are the Language Schools. The work should be done mainly by the conversational method, supplemented by written work. There will be mistakes in grammar; they are not of overwhelming importance. The main point is that one should write and talk readily and in a way to be readily understood. That is within the range of power of the ordinary intelligence. There is nothing mysterious about foreign languages looked at from this point of view. They lend themselves to apprehension and acquisition. Another way to learn, if access cannot be had to a good language school, is by the use of the phonograph. One must learn to understand the spoken tongue as well as to speak it. It is only half the battle otherwise. And the phonograph is useful in this respect: the student can make the instrument talk as long as he likes without fear of tiring or irritating him. And he can imitate the sounds without dread of being laughed at for his mistakes. Finally, he can study at hours when no other business can conveniently be attended to. The method is good and practical; it demands only what all methods of learning any subject demand — application and perseverance. If the student lack these, he need not trouble to study foreign languages — or to try business, for he will fail. Success is the result of constant attention and continuous work. The harder one works, the more continuously, the swifter the returns and the greater. This is true of the study of languages as it is of the making of money.

The man who knows one foreign language is the equal of more than two who know but one; and the progression is regular; the greater number, the higher the power. There is the reason why it is well to take up that study in connection with a business career. It pays, every time and all the time.

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## THE CARD SYSTEM.

BY

S. F. Crowell,
Of the Library Bureau.

BEING systematic in the keeping and arrangement of one's things is largely a matter of personal make-up, or "disposition," as we call it. To some fortunate individuals it comes as natural to have the "place for everything" with the *right thing* in it, as for others to have the place, but with everything in it. The latter have to acquire by training and education what is missing — namely, the habit of being systematic.

In these days of large business enterprises, system is the key to success, and it is consequently important that the youth who intends later on to turn to a business career, should early apply its fundamental principles to his own personal affairs.

Systems carried on by the use of cards are in reality only a special application of the old adage referred to above. The "place" is made very definite, and the key, or card index, guides you to it. Take for instance the earliest use of cards; that of the index for a library. Books are in rows on shelves and can be numbered on their backs. This makes the place definite, but the problem was how to find a certain book when it was wanted. Lists could be made in alphabetic order, either by title or subject, or author, but as the library grew the key could not be expanded in its proper order. So the use of cards first came about to remedy this defect.

A subject or a title, or an author, was put each on a separate card. These were arranged behind guides in trays in alphabetic order, and each being a unit by itself was not affected by any number of additions; for the fundamental principle of a card list is that no matter whether there are forty or forty thousand cards, each card has a definite place of its own; a change in number merely changes its position relative to the other cards or units.

The business applications of the card system came later and worked a revolution in that field. Indeed the invention of the use of cards may well be said to rank with that of the typewriter and the telephone, in facilitating the transaction of business. It would be impossible to produce the great volume of business correspondence of to-day without

the aid of the typewriter; but it would be just as impossible to care for it in any systematic method of filing without the aid of a system such as the vertical file, which is a direct product of, and in many cases is, in part, a card system. In the same way we cannot imagine how a growing list of a half million names could be successfully kept, except on cards.

Thus it can be easily seen that it is important for the youth of today to get in line with the times. Systematic habits in general are cultivated by the proper disposition of what few books he may have; by an orderly filing of his small correspondence, circulars, clippings, and other data. To make a book catalog on cards is an easy task. The title of each book should be placed on a card, together with the book number; also, but lower down on the card, the author. On a second set of cards place the authors at the top, and below, their different books and the book number of each. This is called a cross-reference card. Both sets can then be filed in the same alphabetical list, or separately, as desired. Cross-reference cards can also be put in by subjects if necessary.

To file correspondence a numeric arrangement is also best. The place of actual filing can be the bottom drawer of a desk or a thin paste-board box; in fact anything which will take a good sized envelope or a common piece of manilla paper folded once in the middle to a size about 10 inches by 12 inches, and called commercially a "folder." In the latter, letter size can be filed flat without folding. These folders or envelopes are numbered consecutively and are placed vertically, as used, in numeric sequence, in the file. The index, or key, is on cards alphabetically arranged, much the same as for a book catalog.

Here your folder is the volume. Each correspondent in order is given a number called the "file number." For instance John Smith is on a card numbered 21, and in the file in folder 21 is all correspondence with John Smith. The number should be placed on each sheet in the folder. The numbers are assigned in strict rotation as you may have occasion. Cross-reference cards can be placed in your file, also subject cards. For instance, all your time tables and railway guides can be put in a folder. A card would then be placed in the index under "T" bearing the heading "Time-tables" and the file number. The addition of a few things of this sort would make your filing system valuable to the whole household.

These are only a few practical hints, but an ingenious youth will readily grasp the idea and apply it for himself.

The advantages of becoming systematic in early life are three-fold. Systematic habits save labor and worry; they bring about the proper economy of time, so that many important things can be attended to which otherwise in a disorderly and haphazard use of time would have to be omitted. And last, but not least, they begin a training, which if not started early has to be acquired later on at greater effort if one is to attain the best results in a business career.

# A TYPEWRITER FOR EVERY YOUTH.

BY

ALAN C. REILEY.

THE full scope of the typewriter has never been understood. It was not understood by its inventors — they thought its principal field would be the transcribing of court records — a restricted field indeed. During the years which have followed, this idea has been expanded to include every kind of commercial writing. "What is written must be typewritten" has become the maxim of the business world. Not until this has become the maxim of the world at large, with all qualifying adjectives eliminated, will the scope and the mission of the writing machine receive full and adequate recognition.

Why should every boy and girl be taught the use of the typewriter? The answer is simple. For the same reason that we now teach them the use of the pen. Before the advent of the typewriter, the pen was the sole vehicle for the expression of thought on paper. Naturally, therefore, it was the chief factor in education. The substitution of a new and improved vehicle for the transcription of thought involves, of course, the introduction of a new factor in the education of every child.

The typewriter is pre-eminently an educator. This is its chief mission — it supplies the only complete definition of its field and its scope. All other purposes, important though they be, will ultimately be recognized only as subsidiary and subordinate. The typewriter displaced the pen for commercial writing because it saved time, saved labor and afforded greater legibility. It will displace the pen as an educator for these reasons — and also for others which are far more basic and fundamental.

The pen, as a factor in education, has always been unsatisfactory. Progressive educators have always recognized its limitations. The chief of these limitations is physical. The mastery of the pen is a work of arduous labor for the young child and its subsequent use is no less of a burden. It is "the burden of the pen" which accounts for the slowness of all the educational results attained through this medium. Pen writing is all cramp and strain, especially for the undeveloped muscles of a child; typewriting on the other hand is the easiest kind of work and incidentally the best kind of exercise.

But the main strength of the typewriter as an educator lies in the fact that it affords an inspiration and a stimulus to the child. It draws him; it excites his interest. The marvel of the thing from the mechanical standpoint fascinates him; the ease with which he is able to produce letters, words and sentences equal in legibility to the printed page delights him; the work of his own hands gives him a new sense

of his own creative power. The typewriter, in short, overcomes the child's inertia, and this, as every educator knows, is the first essential to the acquisition of knowledge.

The great service of the typewriter, therefore, is to afford the incentive. But it does more than this. It affords a process which no other educational medium can equal. It continually places before the pupil the highest possible standard of legibility. It enforces absolute accuracy — errors, easily slurred over in pen writing, standing out so glaringly on the printed page that they demand correction. Above all, it enforces the great principles of coherence, mass and unity which lie at the fundaments of English composition. The superior compactness of typewriting as contrasted with penwriting, the eye holding several times as much, has contributed as much as its superior legibility to produce this result.

The value of the typewriter as an educator is no recent discovery. Thousands of educators know it and preach it. Thousands of parents already practice it. It is the testimony of teachers that school children having the advantage of a writing machine at home invariably progress more rapidly in their studies. Naturally they should. They have the incentive, and this incentive is already in the way to receive that universal recognition of its place in education which is its due.

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# SPEECH AND ITS RE-PRESENTATION.

BY

BENN PITMAN.

Benn Pitman is the brother of Sir Isaac, the original inventor of phonography and he has done much to promote the use of the system, by teaching, writing, books, etc., both in England and in this country, since he settled here in 1853. He was born in England in 1822. He is the President of the Phonographic Institute of Cincinnati, which he founded.

THAT which the reader sees before him at this moment, is a picture of English Speech. The same might be said if it were a page of longhand writing, or even of shorthand. In this case the picture consists of printed words, which before they were printed were spoken words. Now words, after being conceived in the brain, are made audible by the passage of expired breath through the double membrane at the top of the windpipe, known as the vocal chords, and vibrating, and therefore vocalizing them, for a certain class of speed-sounds, and the further manipulation of the breath, whether volcalized or not, as it passes through the mouth or nose. The reader will be well repaid if he tries to realize the nature and scope of these

wonderful arts of expresssing thought and feeling by audible sounds, and visualizing them by means of arts of writing and printing, for they are probably the most important arts of civilized life.

Speech dies on the lips the instant it is born; and thought, silently formulated into words, soon vanishes to be forgotten. To preserve ideas or words they must be visualized: hence we find that all nations, even in the earliest periods of their history, have recognized the importance of devising some means of preserving and perpetuating a record of ideas, emotions, and events. The hieroglyphics of the Egyptians, literal and symbolic; the wedge-shaped characters incised on the bricks of the Persians and Babylonians, known as Cuneiform writing, and the ideographic characters still used by the Chinese,— all of which are outline abbreviations of ancient pictures,— are attempts by means of visual characters to suggest or recall a given thought or event.

What could be more natural and easy than drawing a circle and calling it the sun, or describing the arcs of two circles, making it a crescent, for the moon. Thirst was indicated by the picture of an animal running toward water, and water was plainly indicated by parallel zig-zag or wavy lines. Sweetness was pictured by a bee, hovering over a jar of honey. Mountains were indicated by three acute-angled peaks and a stroke at the bottom; the Chinese of to-day express the thought by abbreviating the peaks to three vertical strokes with a horizontal line through the center.

Probably more than a thousand years passed before this ideographic method of writing gave way to the more effective expression of thought, feeling, or fact, by means of Words. These could be made visible to the eye if only the elements of speech were discovered, and signs or letters used to represent them. This has been attempted, at some period or other, by every civilized nation; but, strange to say, though these experiments have been continued for nearly six thousand years, a truly scientific or even a satisfactory alphabet for any language is yet to be discovered.

The needs of present civilization demand three distinct modes of thought representation, namely by printing, longhand writing, and by brief-writing. From the fact that by the common method it takes six or more hours to write what can be spoken in one, there exists a need for some facile scheme of writing, by which an expert penman can keep pace with the tongue of the fluent speaker. Shakespeare's plays would not have come down to us in their present form, had it not been for shorthand, crude and imperfect as it was in his day. The reader of David Copperfield may recall the effort of that struggling genius, who having mastered, as he thought, the difficulties of the old-style shorthand, found that after reporting a speech, he could scarcely decipher a word of it. Dickens was here evidently describing some of his own early reporting experiences. Compare this with the experiences of modern shorthand reporters, who use a system based on scientific, phonetic principles, by which a speed and accuracy are secured that were

impossible by systems based on the Roman alphabet. Reporters in Congress, all of whom use phonography, have been known to write from 250 to 300 words per minute, and to be able to read their notes with perfect ease and accuracy.

The speed and reliability of phonography have made it a necessary factor in the transaction of the political, legal, and commercial business of to-day's civilization. It was well said by an English statesman, who, as a member of the British Cabinet, had availed himself of the time-saving uses of phonographic shorthand, that the proceedings of Parliament, the business of the Courts of Justice, work on the daily newspapers, and the immensely varied commercial transactions of his country would come to a stand-still, if the uses of phonography were withheld for but a single day.

The basic principle and first essential of a philosophic system of writing and printing is that it be based upon an alphabet that represents all the sounds of the language, and that each sign shall represent but one and always the same sound. Intelligent people are often found to be quite ignorant of the true sounds of their native language, and to imagine that when they name the letters of the Roman alphabet, *a,* (h) *ay, bee, see, aitch, double-you,* etc., they are giving the elementary sounds that constitute their daily speech. These, however, are but the historical *names* of the letters, and in many cases do not convey, but rather conceal the true sounds for which the letters stand. The Roman alphabet with its 26 letters, might have expressed the sounds of the Latin tongue, as it was spoken two thousand years ago, but it is quite inadequate to represent our more cosmopolitan language, which contains forty distinct sounds that need representation. The attempt to make 26 letters express the 40 sounds of English speech, has resulted in a so-called orthography, which instead of giving the true pronunciation of words, rarely gives their actual sounds, and sometimes employs letters, not one of which is heard in the spoken word. Such words as *eye, they, shew, cough, whose,* etc., are instances of this inconsistency. The reader will be prepared to recognize the need of some improvement in language representation, and to study the principles of rational portrayal of speech, if he is made aware of the inadequacy of the common alphabet, and of the perplexing and time-wasting results that necessarily attend the use of a scheme in which the 26 letters are employed with 642 different significations, and the forty sounds of the language are represented in not less than 615 different ways! These amazing results are shown by actual examples in Dr. Ellis's "Plea for Phonetic Reform."

Modern shorthand, known as Phonography, the invention of the late Sir Isaac Pitman, of Bath, England, is a brief and philosophic system of writing, based upon an orderly arrangement of all the sounds of the language, to which the briefest geometrical signs are attached. The sounds are grouped and classified according to their generic quality, and the signs by which they are represented bear a graphic correspond-

ence to the sounds for which they stand. It uses the briefest signs for the expresssion of the most frequently recurring sounds, leaving characters which are less facile, for the representation of the more rarely recurring sounds. Phonography is therefore claimed to be not only more philosophic than the old system of shorthand, but fully twice as brief, while its deciphering, if correctly written, is accomplished with perfect ease and certainty.

To rightly understand the principles that should govern in a philosophic scheme of writing, we must first recognize the basic law of vocal utterance, namely that speech sounds consist of both vocalized and unvocalized breath, due to the vibration or non-vibration of the vocal chords. The long vowels of the language are the best example of vocalized breath.

| | e | a | ah | au | o | oo |
|---|---|---|---|---|---|---|
| as in | *eel,* | *ale,* | *alms,* | *all,* | *old,* | *ooze* |

The brief vowels are

| | i | e | a | o | u | u |
|---|---|---|---|---|---|---|
| as in | *pit,* | *pet,* | *pat,* | *pot,* | *but,* | *put,* |

In each case, whether long or brief, the distinctive quality of the vowel is due to an unobstructed passage of vocalized breath, but which is modified by the more or less open cavity of the mouth and the position of the tongue. These vowels are examples of simple sounds, there being no change in the position of the vocal organs during their utterance.

There are four diphthongs in the language, namely:

| | i | oi | ow | u |
|---|---|---|---|---|
| as in | *eye,* | *oil,* | *owl,* | *you.* |

These dipthongal glides are unobstructed, vocalized utterances, and differ from the simple sounds, in that, during their utterance, there is a glide from one position of the mouth to another.

Two sounds of English speech, namely, W, Y, stand midway between vowels and consonants. They may be regarded as modifications of the vowels *oo,* and *e,* or *i,* but while less open, there is no actual consonantal contact or obstruction. They cannot be prolonged and sung, and therefore are not vowels; they never occur at the end of an English syllable or word, and therefore are not consonants. They may be called coalescing vowels in that they occur in speech only when preceding vowels.

Speech is made up of two distinct classes of sounds. The vowels already described, are uniformly more or less open, and always unobstructed, vocalized, and more or less musical sounds, in that they can be vocally prolonged and therefore sung. The distinctive quality of human speech however, is due to its Consonants, which are modifications and manipulations of vocalized and unvocalized breath as it passes through the mouth or nose, the distinctive quality of each consonant being due to the shape of the vocal aperture, but chiefly to the position and action of the flexible tongue as it comes in contact with the palate, the gums or the teeth. The position and action of the tongue causes

expired unvocalized breath to reach the ear as a hiss (*s*) or a hush, (*sh*) or one of many fricatives, as *f, th,* as heard at the end of *loaf, bath,* etc. When these mouth explosions are produced by means of vocalized breath, instead of a hiss, (s) we hear a buzz, (*z*) instead of a hush, (*sh*) we hear (*zh*), a noise resembling that which we hear when a rapidly moving belt rubs against a piece of wood. The Consonants of language may with reason be called Noises rather than (vocalized) Sounds. From the preceding description it will be seen that *s,* is the whispered form of *z,* as *z,* is the vocalized expression of *s; f* is the whispered form of *v,* as v, is the vocalized expression of f.

The Consonants of the language, called Explodents, are

| | p b | t d | ch j | k g |
|---|---|---|---|---|
| as in | rope, robe; | feet, feed; | etch, edge; | lock, log. |

The consonant sounds called Continuants, are

| | f v | th th | s z | sh zh |
|---|---|---|---|---|
| as in | safe, save; | bath, bathe; | hiss, hiz; | rush, rouge |

The nasal vocals of the language are

| | m | n | ng |
|---|---|---|---|
| as in | seem | seen | sing |

This enumeration includes all the sounds of English speech except the Aspirate *h,* which is an unobstructed, unvocalized, audible breathing, a sound used only when preceding a vowel, and the coalescing vowels, W, and Y, and in other tongues *l* and *r.* The utterance of the Aspirate is through the mouth position of the vowel it precedes; there are therefore as many aspirants as there are vowels. Note the difference of the mouth position in pronouncing the words *heet, hoot; heel, haul,* etc. The French, who do not use the aspirate, except medially, and then very rarely, (as in aha,) consider its English use a defect. On the contrary, it may be regarded as a characteristic beauty of English speech, in that it gives an emphasis to words which they would otherwise lack; especially is this the case in words where the aspirate makes the only distinctive, as in the words, *eye, high; ear, hear; ooze, whose; use,* (v.) *Hughes.*

The aspirate, (h) and its vocalization — for of course it can be vocalized — is a subject of interest to every speaker of the English tongue, in that its study may lead to the correction of one of the most common and slovenly habits of speech. The aspirate, an audible and somewhat forcible expulsion of breath, such as we use when breathing on a frosted window pane, becomes, when vocalized, a diminutive *grunt.* It might be defined as the one vowel of English speech that is pronounced with the mouth in a relaxed position. Linguists name it the *Vocal Murmur,* or the *Normal Vowel.* It might perhaps be more definitely described as the Lazy Vowel, in that its constant use in the mouths of careless speakers, is the prime disfigurement of English speech, for it is employed for almost every other brief vowel.

It will be noted that all the vowels of the language owe their distinctive quality to the definite and somewhat constrained position of the mouth during their utterance. Let the reader deliberately pronounce the initial vowel in the words *eel, ale, alms, all, old, ooze,* and he will feel that a definite, fixed position of the mouth is required for the production of each sound, and that as definite a *change* of position is required for each different vowel. The same conditions are observed in the utterance of the brief vowels, as heard in the words, *it, ell, at, on, up, (h)oof.* Now if the reader will carefully note the usual pronunciation of the final syllable in the following different classes of words, he will probably find that the careless speaker makes no difference, but uses the vocal murmur for each and all of the differing vowels.

| brief-i | brief-e | brief-a | brief-o |
|---|---|---|---|
| peril | vessel | vocal | actor |
| pupil | vowel | mental | victor |
| maxim | silence | social | savior |
| margin | garment | pedal | honor |
| council | counsel | frugal | anchor |

In the utterance of the careful speaker, a distinctive difference is, of course, heard in the vowel of the final syllable of the respective groups.

Equally defective is the prounciation that is heard of some of the most frequently recurring words of the language, such as *of, to, as, is, or, and, for, but, can, shall,* etc., and, strange to say, the objectionable habit is but too often allowed by teachers to pass uncorrected.

(In the following spellings the letter *u* is employed to represent the Vocal Murmur, as heard in the French article, *le,* and at the beginning of the words *earth, earn,* etc.)

The reader whose ear has been critically trained to distinguish speech-sounds, will have noticed that the phrase "do as you please," reaches the ear as *doouz you please;* "I can wait," will be heard as *I cun wait;* "I shall come," will be *I shul come;* "One or two," will reach the ear as *wunnur two,* etc.

The use of phonography tends to check incorrect and slovenly habits of speech, in that its characters represent definite sounds. A given sign represents one and always the same sound, just as a figure stands for one and always the same numerical value. The use of letters in the common spelling do not train the eye to attach a definite value to a given sign; on the contrary each letter is allowed to have quite different values, as for example, the letter *o* as used in the words *fold, font, one, woman, women, whose.*

The reader may be reminded that the term language is generally employed when reference is made to the spoken tongue as well as to its representation that meets the eye in our printed literature, and which we find collected for reference in our vocabularies and dictionaries. It is

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PORTRAIT GROUP

1. S. F. Crowell
   (See "The Card System.")
2. Charles E. Woodcock, Bishop of Kentucky
   (See "A Life of Business.")
3. Benn Pitman
   (See "Speech and Its Re-presentation.")
4. Hugo Munsterberg, M.D., LL.D.
   (See "The Choice of a Career: Teaching.")
5. James H. Baker, LL.D.
   (See "The Modern Gospel of Work.")
6. The Rev. Jas. C. Mackenzie
   (See "The Choice of a Career: Teaching.")

well, however, that he should bear in mind that the spoken language and its alphabetic representations are wholly distinct things. Advocates of phonetic spelling often hear objectors say they cannot tolerate a change of the language! The phonetician is likely to have as much respect for the language, and to be as averse to any change in it, as the objector. What the phonetician objects to is its misrepresentation. He objects to the employment of an imperfect alphabet, that is quite inadequate to express our cosmopolitan language. He knows that the attempt to make twenty-six letters represent forty sounds, has resulted in an anomalous orthography that may be said to clothe the noblest language on earth with a most absurd and motley garb. We have reason to be proud of our language, which is the natural expression of the people who coined it; for our speech is the product of the most progressive, intellectual and conquering nations of the earth. Greeks, Romans, Celts, Anglo-Saxons, Britons, Normans, Danes, and Americans are the peoples who have given us our language. Strange and humiliating it is to say that this most comprehensive and expressive tongue has scant justice done it in two ways, it is miserably represented, and, as a rule, imperfectly, often abominably spoken.

This is the noble tongue which phonography correctly represents, and whose use will tend to its proper employment; and what branch of knowledge is more important? While phonography presents a strictly scientific analysis of the language and in many ways illustrates its logical, grammatical structure, the graphic details of the art are so simple that an intelligent youth of ten or twelve may learn them in an hour or two, while the reporter sees in its marvelous development an instrument for securing the most rapid speech. The linguist too, regards it with a friendly eye, for he sees in it the consummation of the attempts that have been in progress for sixty centuries to provide a rational and practical system of Visible speech. Phonography has become a factor of such business utility and importance, and its acquirement a mere matter of bread-winning, that its claims as an intellectual study, and as a time-saving art, available to every student, have often been strangely overlooked. The university student who can write only longhand is sadly handicapped as compared with one who while listening to a professor's lecture, takes full notes of all that is said. Its value is apparent for taking notes; or reporting in full, lectures, sermons, and speeches; for making extracts from books; for memoranda, and for correspondence with those who may be acquainted with the art. There are leading lawyers in our courts, successful preachers in our pulpits, judges on the bench, congressmen in our national parliament, and members of the President's cabinet, who attribute to phonography much of their life's success.

# WHAT ONE BUSINESS MAN HAS DONE:

## ANDREW CARNEGIE AND THE PUBLIC LIBRARIES.

BY

CHARLES WELSH.

Managing Editor "Draper's Self Culture."

WHEN I was a boy I lived in a place, and at a time, of book-famine. At home in a country town not a hundred miles from the great metropolis of London there was nothing but The Bible, The Pilgrim's Progress, and a few volumes of dreary semi-Calvinistic theology. No newspapers were allowed in the house, and such was our isolation that the United States was only a geographical abstraction — simply a name for me — until one day in school we were given a copy of The Times newspaper in which a leading article on the outbreak of the Civil War was made our reading lesson for the day.

But even in this bookless desert there were oases to be found. Two maiden ladies, whose names I have forgotten or I would gratefully enshrine them here, who lived in a neighboring village used to make a practice of lending books to deserving lads and lasses — and many a time in the hot days of Summer, and through the wind, the wet, and the snows of winter, have I trudged the miles that lay between their home and mine to obtain some literary nourishment for my famished soul.

At last, when I went to work, I was allowed to join the Mechanics' Institute in the town, and I am afraid I should hardly be believed if I told in how short a space of time I read the 1,000 to 1,200 books there were on the shelves of the library of that Institution.

Books were dear in those days and my parents were poor. I well remember paying the whole of one week's hard earned wages — four shillings and sixpence — (about $1) for a copy of Lindley Murray's grammar. If there was one ambition I had as a youth, it was first to surround myself with books and then to grow rich and do something to place books within the reach of every boy and girl. But alas! I have never succeeded in growing rich, but I have done my best to bring the right reading within the reach of the young people of two hemispheres, as publisher and editor. And at least one dream of my boyhood days was realized when I became — now thirty years ago — associated with the London publishing house which was the first, in 1744, to begin the publishing of books for the young and has ever since maintained its honorable traditions.

And the other dream of my life has been realized also, but by another who was also a poor boy like myself, and it is of him that I set out to write. The contrast between the Pre-Public Library days

and the ante-Andrew Carnegie period and now, has betrayed me into this bit of personal reminiscence. What one business man has done for the Self-Culture of the young people of the whole English-Speaking world is a record without parallel. Andrew Carnegie has made for himself an imperishable name as a benefactor to his race, and the present volume would not be complete if it did not contain some account of his great work.

The life story of Andrew Carnegie has often been told, but it may be briefly recapitulated here. He was born in Scotland and came with his family to the United States in 1848. He was first a weaver's assistant in a cotton factory; then a telegraph boy. By Self-Culture he became a telegraph operator and advanced by the same means until he became a superintendent of his division. Later he became associated with the Woodruff Sleeping Car Company, and here his great talent for organization had wider scope. Here he gained the nucleus of his fortune. By investments in oil lands he increased it. Then came the Civil War during which he rendered good service to the country of his adoption in connection with military railways and telegraph lines. After the war, he went into the iron and steel business, introducing the Bessemer process of steel making into this country, acquired possession of the leading steel manufactories, which finally were merged into the United States Steel Company in 1901, when he retired from business.

But the cares of business and the making of money did not claim the whole attention of this remarkable man. During this time he wrote several books, full of spirit and life, of keen observation and knowledge of men and of affairs. Many besides the present writer have been inspired with admiration for the United States and its institutions by his vigorous and vivid presentation of "Triumphant Democracy." His "Empire of Business" has been translated into Greek and Japanese and he is prouder of his books than of his millions.

While he has thus and in many other ways, in contributions to periodical literature, public speeches, addresses, etc., given the intellectual harvest of his life work to the world, he has made his fellow men partakers also of the financial fruit of his labors. He gave $10,000,000 to the Carnegie Institute, Pittsburg, Pa., a like sum to Scotch universities. (He was Lord Rector of St. Andrew's University in 1903, and received the degree of LL. D. therefrom in 1905), $5,000,000 for the benefit of the employees of the Carnegie Steel Company, and $10,000,000 for a college professors' pension fund in the United States, Canada, and Newfoundland.

These are magnificent, but they do not represent the real war that Andrew Carnegie has made upon ignorance and intellectual darkness. That will best be understood when we learn the sum total of what he has given for the extension of Public Libraries, not alone in the country where he made his vast fortune, but in that of his birth, and indeed, as we have said, in almost every English-speaking corner of the world.

And let me pause here to note that Self-Help is the dominating

feature in all Mr. Carnegie's doings. He does not help those who will not help themselves. He provides the buildings and the people must do the rest. "Mr. Carnegie's evident purpose," says the editor of the Library Journal, "has been to avoid the mistakes of indiscriminate giving by making sure that his library gifts are placed only in communities which have a realizing sense of the value of a library and are therefore ready to provide for its permanent maintenance on an adequate basis. His plan revealed the same foresight and prudence which were the mainspring of his colossal fortune."

Mr. Carnegie does all this with "Equal sympathy for all, special favors for none," believing, as he says, that "Free Libraries maintained by the people are cradles of democracy; and their spread can never fail to extend and strengthen the democratic idea, the equality of the citizen, the royalty of man. They are emphatically fruits of the true American ideal."

Following is the total of the recorded Carnegie Library gifts down to 1905:

| | |
|---|---|
| Library buildings in United States, 779 | $29,094,080 |
| Library buildings in Porto Rico, 1 | 100,000 |
| Library buildings in Canada, 48 | 1,475,500 |
| Library buildings in Scotland, 102 | 1,970,550 |
| Library buildings in England, 317 | 5,938,610 |
| Library buildings in Ireland, 35 | 598,000 |
| Library buildings in New Zealand, 5 | 91,250 |
| Library buildings in Tasmania, 1 | 35,250 |
| Library buildings in West Indies, 1 | 22,000 |

Total: 1,290 gifts for library buildings, equalling $39,325,240. The total extent and amount of Mr. Carnegie's library giving up to January, 1906, is 1,568 gifts for library buildings, representing the sum of $43,262,491.

And the work still goes on in increasing proportions. In 1904 the amount reached one and a half million dollars; in 1905 three and a quarter millions and in the "Library Journal" every month there is a standing headline "Carnegie Library Gifts," under which new benefactions are continually chronicled.

The mind can scarcely grasp what it means to place books within the reach of over 30,000,000 readers, a very conservative estimate, or what it means to have given over $50,000,000 for library buildings except, perhaps, in slight measure, by recalling the conditions of one book-starved boy fifty years ago and comparing them with those of him who has access to-day to the storehouses of good things provided not only in the towns and cities, but in the villages also — brought to his very door, so to speak, by the traveling libraries, all due to the effort of one mind and the power of one purse opened for the benefit of all mankind. The vast mass of material for Self-Culture thus brought within uni-

versal reach has made necessary the task of selection by experts and of guidance to the best books, such as is furnished in these volumes. And, the same thought which has inspired Mr. Carnegie has given a keen zest to the making of Self-Culture for Young People. He as well as the present writer appreciated the more the value of books from the scarcity of them, and as the editor of the Library Journal already quoted says: "The most significant thing about this giving is not the fact of the gift in itself, but the tribute from the man of wealth to the book as the great means of human advancement, and the recognition of the library as a great factor in human progress."

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# A LESSON IN PLUCK.

BY

CALVIN DILL WILSON,
Author of "The Story of the Cid."

A CERTAIN man had been in the dry goods business until he was forty years of age, had made money and had reared a large family, when losses came and he found himself with little means and without employment. After a few weeks he obtained a position in a broom factory in the town, and, being an educated man and possessed of business experience, he was intrusted with a responsible place from the start. He gave his whole mind to his new work, and spent all his leisure time observing and studying the processes of the factory. He had, as a boy, seen brooms made by hand, and he now learned that hand-made brooms were superior to those manufactured by machinery; but no one as yet had thought of the possibility of equaling by machinery the handstitch. His subsequent experience proved that a brainy novice may see and do what custom-hardened experts may overlook or deem impossible. He had always taken pleasure in machinery, had had ideas for new inventions, but had never gone beyond the mental scheme for these. He was now seized by the idea that machines might make as good brooms as those sewed by hand; he worked out his plan on paper and had it patented. Then he told his employers of his scheme, and they agreed to back him financially while he was constructing his invention.

He was assigned to a room in a large machine shop, with orders to the men to make for him the necessary castings, and he set to work to realize his dream. Day after day, month after month, he stood by that machine, fitting, experimenting, ordering new castings, and alter-

From "Making the Most of Ourselves." Copyright by A. C. McClurg & Co., Chicago. By permission.

ing here and there. Years passed; as expenses increased he was forced to give up more and more shares in his invention, until he was owner of but one-third of its stock; but he knew that his idea was of value, and he believed that he could realize it practically. Five years of thought and work passed, and, at last, he thought his plan was perfect. His machine did what he had toiled to make it do; he was exultant. He arranged for a meeting of capitalists and machinists to see the handstitch made upon brooms by a machine. These men gathered from many parts of the country. They entered his room and sat in expectation. They were the proverbially hard-headed, practical business men; they had seen and heard of many useless inventions; their test for all things was to see them work. They had come to inspect this machine with confidence, for the inventor had declared it perfected.

The inventor stood by his machine; he was happy; fortune was at last on his side; honor and wealth would soon be his. He told of the needs of the broom trade, expounded his plan, recited the story of his toil. He beckoned to a workman to attach a belt; eager eyes were upon him; he placed a broom in position to receive the stitching that would be equal to similar work done by the fingers of a man. The mechanism faltered, hitched, stopped. He was astounded; he tried again. Again failure. He laid aside the broom and inspected the mechanism. He called for workmen, who unscrewed and turned and fastened parts at his bidding. Again he tried the broom. Again failure. His hands trembled. After half an hour the visitors turned in their chairs and muttered to each other; they lighted cigars and shuffled their feet. Finally they arose and scattered in groups and talked of other matters. The inventor flushed, grew cold and hot. The guests dropped away in pairs through the door. He was left alone with his failure, humiliated, perplexed, ashamed. He looked sadly at the machine that had shamed him; he left the room slowly, locked the door, and went to his hotel room. His failure made his brain reel. He sat for an hour with his head in his hands. Then he said to himself: "I must think of something else or I shall go mad." He went down to the news stand, bought the novels that promised most excitement, and spent the night reading.

He breakfasted early, walked rapidly to his shop, locked himself in that room, took off his coat and collar, set his iron jaw with immovable determination, took his machine to pieces bit by bit. Then, with every faculty concentrated, he studied each piece for hours and replaced the parts one by one. That night he slept from utter exhaustion. The next morning he returned to his work with the look of a man going into battle. In a few days he had put together the greater part of his invention again, having decided that the difficulty was not in the general body of the machine. Day after day he slowly reconstructed it. After a month light dawned; he saw that his failure had come from the wrong construction of one small piece. He spent another month perfecting this piece. At last he was satisfied.

He tested the machine; it did its work. He tried again, with success. He sewed brooms for an hour; all were perfect. Victory had come. He telephoned his chief backer to come. This man jokingly replied that he would waste that much time. Within half an hour he was watching the smooth and perfect work. He clapped his hands and congratulated the inventor and himself. Six years of infinite patience, courage, toil, had brought success.

Young men should heed the lesson of pluck.

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## A LIFE OF BUSINESS AND THE BUSINESS OF LIFE.

BY

BISHOP CHARLES E. WOODCOCK, LOUISVILLE, KY.

IT is a false standard to measure men by accumulation instead of by character. A man is not rich because of what he has; he is rich according to what he is. While money is the means of commanding the services of others, it is not by virtue of position but on the ground of rendering some equivalent. There is no such thing as "Tainted Money;" money has no character or personality. The taint is in the man behind the money. Many men are so busy in getting on in the world that they have no time left to get above it. It is with them "a life of business" and "not the business of life" which they follow.

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## BACK TO BEGINNINGS.

BY

JAMES B. DILL, OBERLIN COLLEGE, OBERLIN, OHIO.

DON'T pose, don't be frauds. Be genuine. Be true to yourselves. Be yourselves. Seek what you really want. Take no course in life simply because others take it. Put on no man's coat because it is becoming to him. Make your point of view your standpoint. Don't proclaim it as the hub of the universe; it is only a firing line, but stand on it and fire.

Don't chase the easy dollar. Money is good, but money will come if you do your work well. Give the world full value, and the world will prize and pay you for the character your honest effort will have

developed. And even the bad world appreciates character. Did you not notice how a few weeks ago one of the great financial institutions, under charges of financial graft, searched this country to find a man of national reputation and of shining purity of character?

Get that character, get yourselves too the benefit of the exercise of mind and body that comes from earning money, but let your dollars be but the evidence of the recognized value of your work in the world.

Having that, however, having character, require it of others. Help to create a demand for honesty. Having done your duty as a man or as a woman to yourself, do your duty to the rest of us — do the work of a member of society, of a citizen of the world.

In a free democratic nation such as ours, we — you who are at your commencement and I, who have come back here to the beginning — I tell you that we need men and men who not only will not lie, or steal, or cheat, or bribe, but will make crimes criminal and fraud and graft a disgrace, even though the perpetrators have achieved financial success, even though the wrongdoers live next door, belong to our club, go to our church.

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## THE DIGNITY OF TOIL.

BY

CALVIN DILL WILSON,
Author of "The Story of the Cid," etc.

THE young working man should remember that there have been many revolutions of public sentiment; "the teeter board of life goes up, the teeter board of life goes down," and we are in the process of another great change of opinion. The merchant in ancient times had little standing compared with the soldier or the aristocrat; in the Middle Ages, likewise, the merchant was an inferior. Now he stands on the same plane as the so-called professional man; the modern spirit tends to give honor to those who deal with things as well as with ideas; the fling at England as "a nation of shopkeepers" has no longer point, for the merchant has become one of the princes of the earth. In Egypt the soldier and the priest were next the throne. The soldier is still a necessity, but war is no longer supreme; the priest no longer wishes to stand next the throne, but desires to be near the people; and he does not seek to be a dictator, but a friend, with conscience clear as a mirror, that he may see and reflect spiritual things for the good of men. The readjustment now being made is to set right the man who labors with his hands, to give him

From "Making the Most of Ourselves." Copyright by A. C. McClurg & Co., Chicago. By permission.

and his work full justice and honor; the gulf is being closed between the physical laborer and the man whose occupation does not soil his hands.

The idea of any degradation attaching to labor, so far as it exists at all, cannot be shouldered upon the people of this age; it goes far back into the past for its origin, into times when the world was divided into two great classes, freemen and slaves, when nearly all work was done by slaves. This conception was nourished in the dark and middle ages, when the warrior class was supreme; the feudal order existed, serfs (half slaves) were the laborers, society was under military rule rather than law, and tribes and neighborhoods were at war with each other. Warriorhood became supreme, because the men who were toiling in the fields were dependent upon the soldiers for protection. The Roman conception was shown by their saying, "Those are noble whose ancestors have never labored." Monarchies and aristocracies of more recent times have fostered the same prejudice. Some relics of this age-long prejudice, of a day when it was thought to be degradation for a warrior to lay down his sword and take the sickle, remain, but they are fast disappearing.

We have eighteen million handworkers in the United States; they are not slaves nor serfs, but freemen, in an enlightened age, and their work is the great, necessary, and useful toil by which the existence of society is made possible. Many who do not believe in demagoguery, in flattering the masses or the classes, if we have such in America, who do not believe that either capital or labor deserves all the honors or rewards, but that both alike are necessary forces of civilization, yet are rejoicing in the formation of right and just public opinion as to the honorableness and dignity of manual toil, giving credit to the toilers who build our houses, hew forests, plant and gather harvests, tunnel mountains, construct ships, weave, forge, carve, chisel, manufacture, contrive — the men who make the fecund and procreative earth usable and habitable. We have opened our eyes and see that labor does not degrade, that many of the finest men physically, mentally, morally, are of the toilers, and that a just estimate ought to be placed upon the various industries, professions, and labors in which men engage.

Not only is the essential dignity of the working man being seen, but our prophets and wise men are calling upon all of us to come closer to hand toil in our lives. Tolstoi thinks he sees a better day for the world when all men shall give a portion of their time to cultivating the soil or working at the trades; the new gospel of work is that both body and spirit are improved by producing by the hands some share of the world's goods.

The working man's mind is very commonly a clear and strong one; his brain is frequently among the best cultivated in the world in important respects, in technical knowledge of his own business, and in grasp and vigor; in memory the average student would find it hard

to compete with many working men whose minds readily hold dates, figures, and whole pages of printed matter with verbal correctness, as any man may know who mingles in the life of lodges or societies where the exercises are conducted *memoriter*. Our workers read, know current events, know the world movements, know what is being done in invention and discovery.

The hand toiler has the dignity of usefulness, of being something in the world in which we are the pensioners of nature; he gives back return for the sacrifice of the creatures on which we subsist. Labor has conquered a great part of the world for man's use, daily improves it, and moves it forward. Man's muscles are following the guidance of trained intelligence, doing what right reason and thought dictate, upholding the fabric of society. Labor provides chance of personal improvements, and is itself an education of a real kind. Some time ago a newspaper opened its columns to a discussion of the value of culture; when all opinions were in, the editor in summing up the situation declared that culture is often valueless. He said that if you place half-a-dozen so-called educated men and a half-a-dozen so-called uneducated men in a critical position, it will be found that the uneducated men will be readiest to see what to do and will be most able to do it. Every day's toil is training the working man's eye and muscle and brain; he is a drilled man, a quick man, a strong man; he may not know the names of the stars or the sciences, but he is a trained man in a very high sense.

The toilers are being constantly signalized among men by the large number of the sons of shoemakers, miners, blacksmiths, and so on, who come forth from their homes to be intellectual and moral leaders in finance, education, jurisprudence, letters, and art. What an illustration of the forces that must be in the working men, and what a natural demonstration of the value of their way of living, when they become the sires of such progeny! Who would not rather be the strong descendant of sound working men than the weakling offspring of exhausted nobles, so called? And many men go back with pleasure to the habits of their sires, in work, for health; a great preacher says he has made half-a-dozen voyages to Europe, has visited all the chief summer resorts from Maine to Florida, but finds better means of restoring the tone of his muscles and nerves by working in vacation on his father's farm than by any other method that he has tried. Who can doubt that Grant's endurance in the army, when he could outride all the soldiers and bear exposure better than any of them was due largely to the years he spent cutting wood in Missouri?

We do not believe in closing any door against any man; if he has the power to grow out of his class, bid him Godspeed; but all men do not have this power, and they should not underrate and forget what they do possess. Thousands of the intellectual and educated men have far more respect for the sturdy, manly working man than they have for many of the pretentious but unreal people who belong to classes

that toil not with their hands. But a great many boys and girls, young men and young women, older men and older women, are hunting about this big world for some means by which they can keep their hands from being soiled; anything but to have to do manual work. They fancy that as soon as they may be able to step out of their present callings they will be more regarded by the world; but unless they are specially fitted for something that is intellectual, they are a thousand times better off in the ranks of manual labor. There is no failure that cuts the heart so much as that in the higher professions; to be a lawyer without clients, a physician without patients, a writer without readers, to be seeking to live by a common-place brain, is bitter defeat. A man who can do his day's toil well at the anvil, or in the woods, or by the machine, belongs to a higher class than the man who has a profession and cannot fill its demands. Let us give honor to toil that is still associated with gentlehood and manhood, intelligence, character, honor, and virtue; honor to the nobility of hand toil. "Teach the plough exercise," says Ruskin, "as carefully as you do the sword exercise, and let the officers of the troops of life be held as much gentlemen as the officers of the troops of death. Some day we shall pay people not quite so much for talking in Parliament and doing nothing, as for holding their tongues out of it and doing something; we shall pay our ploughman a little more and our lawyer a little less, and so on."

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# THE MODERN GOSPEL OF WORK.

BY

JAMES H. BAKER, M. A., LL. D.
President of the University of Colorado.

A GENTLEMAN who had resided some years in Central and South America, conversing one evening with friends upon a doctrine of happiness, illustrated his argument with an anecdote. A Yankee living in South America observed that the native bees had no care for the morrow. He thought to make a fortune by bringing hard-working honey bees from the North to this land of perennial flowers, where they could store up honey the year around, and he tried the experiment. The bees worked eagerly for a time, but soon discovered that there was no winter in this paradise, and they perched on the flowers and trees and dozed the livelong day. Our philosopher assumed that the indolent, improvident life of the ignorant natives of sunny climes is the one of real happiness, and that a life

From "Education and Life." Copyright by Longman, Green & Co. By permission.

of great activity is not to be desired. If his theory holds, then the savage under his palm tree is happier than the civilized man of the temperate-zone, the monkey in the tropical jungle is better off than the savage, and the clam is happiest of all.

An observant traveler, returning by the southern route from California, studies Indians of various tribes at successsive stages of the journey. Near the Mohave desert he sees abject beings loafing about the railway station to beg from the curious passengers; further east he sees self-respecting red people offering for sale pottery or blankets — their own handiwork; later he notes members of another tribe working on railroad construction by the side of white laborers; as he approaches the settled region he observes yet others who have homes and farms and engage in civilized industry, and his thought runs along the ascending scale of being until he contemplates the highest energy of the most cultured and forceful minds of our best civilization. He instinctively decides that the desirable life is on the upper scale of intelligence, feeling and action.

Happiness through work is the creed of the dawning century. The romance of chivalry gives place to the poetry of steam; democracy is teaching wealth and position the dignity of labor; evolution and psychology show action to be the consummate flower of thought and feeling; recent literature illustrates the gospel of effort; and religion reaffirms the doctrine that faith without works is dead.

Herbert Spencer's philosophy defines life to be "the continuous adjustment of internal relations to external relations." This adjustment implies self-activity. If man has been evolved through a long period of change, he is a survival of the fittest in the struggle for existence. His ancestral history is one of exertion, his powers have been developed by use, he maintains himself by striving, his normal state is in the field of labor, and logically it is there his welfare and happiness are found.

Max Nordau wrote a book on "Degeneration." It contains much interesting matter, many wholesome suggestions, and considerable false theory. He claims that the demands of modern civilization place men under too great a strain, that the human race is tending toward insanity, and that by and by we shall stop our daily newspapers, remove the telephones from our homes, and return to a life of greater simplicity. It is true that tension never relaxed loses its spring, and worry kills, but the most potent causes of degeneration are false pleasures and lack of healthful work. Evolution's most important ethical maxim is that deadheads in society degenerate as do parasites in the lower animal kingdom. Every idler violates a great law of his being, which demands that thought and feeling shall emerge in action. Every class of people has its idlers, men who desire to possess without earning. The aimless son of wealth and the tramp tread the same path. Universal interest in honest, healthful employment would cure nearly all the evils of society and state. Manual labor is the first moral

lesson for the street Arab and the criminal, and the best cure for some species of insanity. True charity does not give when it can provide the chance to earn. Idlers, lacking the normal source of happiness, seek harmful pleasures, and learn sooner or later that for every silver joy they must pay in golden sorrow. False stimuli, false excitement, purposeless activities, take the place of vocation. Tramps are not the only vagabonds; there are mental and moral vagabonds whom a fixed purpose, a definite interest and principles of conduct would turn from degeneration to regeneration. Balzac, with his keen analysis, describes the career of a graceless spendthrift who, finally weary of himself, one day resolved to give himself some reason for living. Under good influences he took up a life of regularity, simplicity, and usefulness, and learned that men's happiness and saneness of mind are proportionate to their labors. This is the great lesson of Goethe's "Faust," set in imperishable drama for the instruction of the ages. Balzac's "Cure of Montegnac" speaks to a repentant criminal: "There is no sin beyond redemption through the good works of repentance. For you, work must be prayer. The monasteries wept, but acted too; they prayed, but they civilized. Be yourself a monastery here." Repentance, prayer, work — these are the way of salvation.

Every man of broad mind has full regard for the problems of labor and has faith in a progress that shall mean better conditions for the less fortunate, but Edwin Markham's "Man With the Hoe," as applied, not to special and extreme conditions of hardship, but in general to the problems of the human race, is wrong at the foundation; it is neither correct science, good philosophy, nor accurate history. It is the doctrine of the fall of man rather than of the ascent of man; it is the doctrine that labor is a curse. Without the hoe the human race would be chimpanzees, savages, tramps and criminals. In human development no useful labor ever "loosened and let down the brutal jaw" or "slanted back the brow" or "blew out the light within the brain" or deprived man of his birthright. At a stage of his progress, by cultivating the soil man of necessity cultivates his soul. The hoe has been an indispensable instrument to the growth of intelligence and morals, has been the great civilizer — a means of advance toward Plato anad the Divine image. Hardship may arrest development, but seldom causes degeneration. Our problem is not to free from bondage to work, but to relieve of burdens that are too heavy, and place a larger part on the shoulders of the strong and selfish.

Our educational philosophy at times wanders in dangerous bypaths, but there is a recent return to the plain highway. Some late notable utterances maintain that character must be formed by struggle, that a good impulse must prove its quality by a good act, that education is self-effort, and that passive reception of knowledge and rules of conduct may make mental and moral paupers. Here is an apt thrust from a trenchant pen: "Soft pedagogics have taken the place of the old steep and rocky path to learning. But from this lukewarm air the

bracing oxygen of effort is left out. It is nonsense to suppose that every step in education *can* be interesting. The fighting impulse must often be appealed to."

I like to discover philosophy in the literature of the day, literature which does not rank as scientific, but contains half-conscious, incidental expression of deep perceptions of human nature. Kipling at his best sounds great moral depths, and teaches the lesson of life's discipline. He has a plain message for America as she takes her new place in the congress of the world. Civilized nations must take up the burden of aiding less favored peoples, not for glory or gain, but as an uncompromising duty without hope of appreciation or reward. We must expect the untaught races will weigh our God, our religion, and us by our every word and act in relation to them. We, as a nation, may no longer wear the lightly proffered laurel, but must expect the older civilized nations will judge us by our wisdom, equity, and success in discharge of our new responsibilities. In Kipling's "McAndrew's Hymn" many years of hardship, sternly borne in obedience to duty, atone for misspent days under the influence of the soft stars in the velvet skies of the Orient. In "The 'Eathen" the author refers to the native inhabitants of India, whose most familiar household words are "not now," "to-morrow," "wait a bit," and whose chief traits are dirtiness, laziness, and "doin' things rather-more-or-less." He describes the raw English recruit, picked out of the gutter, recounts the stages of discipline that make him a good soldier, and finally a reliable non-commissioned officer — a man that, returned to his country would prove a good and useful citizen.

> "The 'eathen in 'is blindness bows down to wood 'an stone.
> 'E don't obey no orders unless they is 'is own;
> 'E keeps 'is side arms awful: 'e leaves 'em all about,
> An' then comes up the regiment an' pokes the 'eathen out.
> . . . . . .
> The 'eathen in 'is blindness must end where 'e began,
> But the backbone of the Army is the non-commissioned man."

"L'Envoi" of "The Seven Seas" suggests the creed of a healthy soul: to accept true criticism; to find joy in work; to be honest in the search for truth; to believe that all our labor is under God, the Source of all knowledge and all good.

Robert Louis Stevenson is great as a novelist; he is greater in his brief writings and his letters. He presents some plain truths with attractive vigor. He says: "To have suffered, nay, to suffer, sets a keen edge on what remains of the agreeable. This is a great truth, and has to be learned in the fire. . . . In almost all circumstances the human soul can play a fair part. . . . To me morals, the conscience, the affections, and the passions are, I will own frankly and sweepingly, so infinitely more important than the other parts of life, that I conceive men rather triflers who become immersed in the latter. To me the medicine bottles on my chimney and the blood in my handkerchief are accidents; they do not color my view of life. . . . We are not put here to enjoy ourselves; it was not God's purpose; and I

am prepared to argue it is not our sincere wish. . . . Men do not want, and I do not think they would accept, happiness; what they live for is rivalry, effort, success. Gordon was happy in Khartoum, in his worst hours of danger and fatigue."

A cartoon of Gladstone, appearing soon after he had ostensibly retired from public life, showed him, with eager look and keen eye, writing vigorous essays upon current political questions. It recalled the grandeur of a life filled with great interests, sane purposes, and perpetual action. Biography is the best source of practical ideals; it is philosophy teaching by example; the personal element gives force to abstract truths. Luther's Titanic power and courage under the inspiration of a faith that could remove mountains has nerved the purpose of millions of men in great crises.

Were I to seek an epic for its power to influence, I would go to real history and choose the life of William the Silent. For thirty years this Prince of Orange stood for civil and religious liberty in the Netherlands, in an age when men little understood the meaning of liberty. He sacrificed wealth and honors for his country. In spite of reverses, of the cowardice and disloyalty of his followers, of ignorance of the very motives of his action, he persevered. Throughout the long struggle he was hopeful, cheerful, and courageous. When the celebrated ban appeared, barring him from food, water, fire, shelter, and human companionship, setting a price on his head, in reply he painted in vivid colors a terrible picture of the oppressors of his people and held it up to the view of the civilized world. The motives which sustained him were faith in God, a strong sense of duty, and a deep feeling of patriotism. His biographer says: "As long as he lived he was the guiding-star of a whole brave nation, and when he died the little children cried in the streets."

Heine, the poet and philosopher, was dying in an obscure attic in Paris. He was wasted to a skeleton and was enduring the extremity of human suffering. He could see only dimly, as through a screen. As he himself said, there was nothing left of him except his voice. Under these almost impossible conditions, he was still laboriously writing, that he might leave a competence to his wife. A friend of his earlier days visited him, and through a long conversation his words sparkled with wit, humor, poetry, and philosophy. Surely the active spirit is more than the body! There was a feudal knight who went about saying to all despondent wayfarers, "Courage, friend; the devil is dead!" and he always spoke with such cheerful confidence that his listeners accepted the announcement as good news, and gained fresh hope.

In this Philosophy of Work is there no place for romance? Shall there be no thrilling adventure, nothing but dull duty and drudgery? Shall we have only dead monotony — no color, light, or shadow? Shall Carlyle's "splendors high as Heaven" and "terrors deep as Hell" no longer give a zest to life? Stevenson's "Lantern Bearers" has an answer for this natural and ever recurrent question. In a little village

in England, along the sands by the sea, some schoolboys were accustomed to spend their autumn holidays. At the end of the season, when the September nights were black, the boys would purchase tin bull's-eye lanterns. These they wore buckled to their waists and concealed under topcoats. In the cold and darkness of the night, in the wind and under the rain, they would gather in a hollow of the lonely sand drifts, and disclosing their lanterns, would engage in inconsequential talk. In his words: "The essence of this bliss was to walk by yourself in the black night; the slide shut, the topcoat buttoned; not a ray escaping, whether to conduct your footsteps or to make your glory public: a mere pillar of darkness in the dark; and all the while, deep down in the privacy of your fool's heart, to know that you had a bull's-eye at your belt, and to exult and sing over the knowledge. . . . Justice is not done to the versatility and the unplumbed childishness of man's imagination. His life from without may seem but a rude mound of mud; there will be some golden chamber at the heart of it, in which he dwells delighted; and for as dark as his pathway seems to the observer, he will have some kind of a bull's-eye at his belt. . . . The ground of a man's joy is often hard to hit. The observer (poor soul, with his documents!) is all abroad. For to look at the man is but to court deception. We shall see the trunk from which he draws his nourishment; but he himself is above and abroad in the green dome of foliage, hummed through by winds and nested in by nightingales. And the true realism was that of the poets, to climb up after him like a squirrel, and catch some glimpse of the heaven for which he lives. And the true realism, always and everywhere, is that of the poets: to find out where joy resides and give it a voice far beyond singing. For to miss the joy is to miss all. In the joy of the actors lies the sense of any action, that is the explanation, that the excuse. To one who has not the secret of the lanterns, the scene upon the links is meaningless. And hence the haunting and truly spectral unreality of realistic books." This quotation needs no excuse. The mould of human nature from which this copy was taken is forever broken, and can never be reproduced.

To be a lantern-bearer on the lonely heath, to rejoice in work and struggle — this is the romance, real, attainable, and apt for the world as it is and for the work we must do. If irrational pastime, attended with endurance, may be a joy, surely rational effort toward some desired result may have its poetry. Sacrifice and heroism are found in humble homes; commonplace labor has its dangers and its victories; and many a man at his work, in knowledge of the light concealed, the interest he makes of his vocation, his romance, exults and sings.

The world is as we regard it. Many look at the world as Doctor Holmes' squint-brained member of the tea-table views the plant kingdom. He makes the underground, downward-probing life of the tree the real life. The spreading roots are a great octopus, searching beneath instinctively for food, while the branches and leaves are mere

terminal appendages swaying in the air. It is a horrible conception, and we are pained at standing on our heads. The tree roots itself to the earth and draws its nourishment therefrom that it may spring heavenward, and bear rich fruit and be a thing of beauty, a lesson and a promise. Man is rooted to the earth, but his real life springs into the free air and bathes in the glad sunlight.

The purpose of our labor determines its qualities of truth and healthfulness. Satisfaction must be sought by employing our faculties in the useful arts and in search for truth. Perfection of self is the ultimate good for each individual, but this is attained, not in isolation, but in social life with its mutual obligations. The lesson of civil and religious liberty, taught by the great reformers, has been only partly learned. Individualism, rightly understood, is the true political doctrine, but the selfishness of individual freedom is the first quality to develop. Concerning great public questions often the attitude is as expressed in Balzac's words: "What is that to me? Each for himself! Let each man mind his own business!" Democracy is the way of social and political progress, but we have not yet reached the height of clear vision. We are struggling up the difficult and dangerous path, looking hopefully upward, thinking we see the summit, only to find at each stage that the ultimate heights are still beyond. When kings are dethroned, the hope of democracy is to enthrone public conscience. Here is a picture of a condition occasionally possible in any state of America to-day. We will say there is some great public interest, not a party problem, involving the financial prosperity and the essential welfare of the State, and affecting its credit, honor, and reputation abroad. And — with some noble exceptions — perhaps not a minister in his pulpit, not an orator on his platform, not a newspaper with its great opportunity for enlightening the people and exerting influence, not an educator, not a college graduate, not a high-school graduate, not a business man, not a politician arises and says: Here is a common good imperiled, and I for one will give of my time, my energy, and, if need be, according to my ability, of my money in its support. So long as such a state of apathy concerning public questions may exist, there is something still to be desired for the ideals of democracy and for our methods of education.

The Platonic philosophy has largely inspired educational work, and must still furnish its best ideals. But emphasizing the worth of the individual to himself has created a false conception of social obligation. Culture for culture's sake has been the maxim, but I have come to believe that a culture which does not in some way reach out to benefit others is not of much value to the individual himself. Some one has aptly illustrated this view: probably the drone in the bee-hive, when he is about to be destroyed, would say, "I would like to live for life's sake, and would like to buzz a while longer for buzz's sake."

I would see young men and women go out into the world with a true democratic spirit, with a ready sympathy for all classes of people, and

with a helpful attitude toward all problems of State and society. The work of any public institution of higher learning is a failure in so far as its graduates fail to honor the State's claim on them as citizens. The great principle of evolution is the struggle for life; there is another equally important principle, namely, the struggle for the life of others. Altruism, dimly disclosed away down on the scale of being, finally shines forth in the family and home in all of those social sentiments that make human character beautiful and noble. Society is the mirror in which each one sees himself reflected, by which each attains self-consciousness, and becomes a human being. From co-operation spring industries, commerce, science, literature, art — all that makes life worth living. If the individual owes everything to society, he should be willing in some small ways to repay part of the debt.

The great Bismarck, that man of iron and blood, not given to sentimentality, in fireside conversation repeatedly proclaimed that during his long and arduous struggle for the unification of Germany he was sustained by a sense of duty and faith in God. "If I did not believe in a Divine Providence which has ordained this German nation to something good and great, I would at once give up my trade as a statesman. If I had not the wonderful basis of religion, I should have turned my back to the whole court." Some one has said that the essence of pessimism is disbelief in God and man. Fear is a kind of atheism. Heine once said: "God was always the beginning and end of my thought. When I hear His existence questioned I feel a ghastly forlornness in a mad world." The inspiration of labor is faith in God, faith in man, faith in the moral order of the world, faith in progress. The religious man should have a sane view of life, should have convictions, and the courage of his convictions. He should believe that his work all counts toward some great purpose.

The impulse to reverence and prayer is an essential fact, as real as the inborn tendency to physical and mental action. Its development is necessary to the complete man. The religious nature obeys the great law of power through effort, and increases strength by use. He who by scientific analysis comes to doubt the value of his ethical feeling has not learned the essential truth of philosophy, namely, that a thing's origin must not be mistaken for its character.

Some tendencies of the best scientific thought of to-day, seen here and there, confirm this view of man's nature. Here are some fragments, expressed, not literally, but in substance: It is the business of science to analyze the entire content of human consciousness into atomic sensations, but there its work ends. The man of history, of freedom and responsibility, whose deeds we approve or disapprove, is the real man, a being of transcendent worth, aspiring toward perfect ideals; and the teacher must carry this conception of the child's nature into the work of education. It is a scientific fact that prayer is for the health of the soul. It is useless to theorize on the subject — men pray because it is their nature; they cannot help it. Even if prayer does not change

the will of God, at least it does change the will of man, which may be the object of prayer. The Christian experience shows that prayer is a communion of man's spirit with God, the Spirit. John Fiske affirms the reality of religion. He argues that the progress of life has been achieved through adjustment to external realities; that the religious idea has played a dominant part in history; that all the analogies of evolution show that man's religious nature cannot be an adjustment to an external non-reality. He says: "Of all the implications of the doctrine of evolution with regard to Man, I believe the very deepest and strongest to be that which asserts the Everlasting Reality of Religion."

In this message to students we have emphasized a particular ideal, namely, normal activity, because one's own effort and experience count most for growth and power.

> "It was better youth
> Should strive, through acts uncouth,
> Toward making, than repose on aught found made."

Students are at an age when to them the roses nod and the stars seem to wink. Their mental landscape is filled with budding flowers, singing birds, and rosy dawns. Every one has a right to consider his own perfection and enjoyment, his own emotions. One is better for his healthful recreations, his aspirations and ideals, his perceptions of beauty and his Divine communings — the sweetness and light of the soul. We can only ask that the main purpose and trend of life may be laborious and useful, even strenuous and successful.

Lowell wrote of the pioneers who settled New England that they were men

> "Who pitched a state as other men pitch tents,
> And led the march of time to great events."

The pioneers of this Commonwealth were men who here pitched a State as other men pitch tents, and are leading the march of time to great events. The age, America, offer great opportunities to educated young men and women. Use them with courage. King Henry IV of France once gained a great victory at Arques. After the battle, as he was leading his troops toward Paris, he met one of his generals coming up late with a detachment of the army, and thus greeted him, "Go hang yourself, brave Crillon! We fought at Arques and you were not there," as though the greatest privilege in life were an opportunity to contend and win for one's self a victory.

A few years ago I went to Ayr, the birthplace of Burns. I visited the poet's cottage, walked by the Alloway Kirk where Tam o' Shanter beheld the witch dance, crossed the Auld Brig and wandered by the banks and braes o' bonny Doon — and it is a beautiful stream. I found myself repeating lines from "Tam o' Shanter," "Bonny Doon," "Scots Wha Hae wi' Wallace Bled," and from some of the sweeter and nobler songs of Burns. And I thought of the mission of the poet. The scenery in and about Ayr is beautiful, but there is many another region equally attractive. The people with whom Burns dwelt, his neighbors

and friends, were commonplace men and women, knowing the hardships, the drudgery, the pettiness of life. And yet he so sang of these scenes and these people, so touched every chord of the human heart, that annually thirty thousand travelers visit Ayr to pay their homage at the poet's shrine. The poetic view of life is the right one. The poet sees the reality in the commonplace. Our surroundings are filled with wonderful and varied beauty when we open our eyes to the truth. Our friends and companions are splendid men and women when we see them at their worth. For happiness as well as success add poetry to heroism.

"The Inscrutable who set this orb awhirl
Gave power to strength that effort might attain;
Gave power to wit that knowledge might direct;
And so with penalties, incentives, gains,
Limits, and compensations intricate,
He dowered this earth, that man should never rest
Save as his Maker's will be carried out.

. . . . . .

There is no easy, unearned joy on earth
Save what God gives — the lustiness of youth,
And love's dear pangs. All other joys we gain
By striving, and so qualified we are
That effort's zest our need as much consoles
As effort's gain. Both issues are our due.

. . . . . .

Better when work is past
Back into dust dissolve and help a seed
Climb upward, than with strength still full
Deny to God His claim and thwart His wish."

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## THE WORLD'S RICHEST HUNDRED.

*Of the Five Score Men and Women Among Whom* $6,760,000,000 *is Divided Fifty are Citizens of the United States — England is Represented by Thirteen — Oil Yielded the Largest Individual Fortune.*

WHEN the average present-day millionaire is bluntly asked to name the value of his earthly possessions he finds it difficult to answer the question correctly. It may be that he is not willing to take the questioner into his confidence. It is doubtful whether he really knows.

If this is true of the millionaire himself, it follows that when others attempt the task of estimating the amount of his wealth, the results must be conflicting. Still, excellent authorities are not lacking on this subject, and the list of the world's richest hundred persons, which is printed herewith, has been compiled from the best:

Published by the courtesy of The Frank A. Munsey Company, from "The Scrap Book," for June, 1906.

| Rank. | Name. | Country. | How Made. | Total Fortune. |
|---|---|---|---|---|
| 1. | John D. Rockefeller | United States | Oil | $600,000,000 |
| 2. | A. Belt | South Africa | Gold and diamonds | 500,000,000 |
| 3. | J. B. Robinson | South Africa | Gold | 400,000,000 |
| 4. | Czar | Russia | Inherited | 350,000,000 |
| 5. | Andrew Carnegie | United States | Steel | 300,000,000 |
| 6. | W. W. Astor | England | Real estate | 300,000,000 |
| 7. | Prince Demidoff | Russia | Inherited | 200,000,000 |
| 8. | Emperor Franz Josef | Austria | Inherited | 185,000,000 |
| 9. | J. Pierpont Morgan | United States | Finance | 150,000,000 |
| 10. | William Rockefeller | United States | Oil | 100,000,000 |
| 11. | H. H. Rogers | United States | Oil | 100,000,000 |
| 12. | W. K. Vanderbilt | United States | Railroads | 100,000,000 |
| 13. | Senator Clark | United States | Copper | 100,000,000 |
| 14. | John Jacob Astor | United States | Real estate | 100,000,000 |
| 15. | Duke of Westminster | England | Real estate | 100,000,000 |
| 16. | Lord Rothschild | England | Banker | 100,000,000 |
| 17. | Baron E. de Rothschild | France | Banker | 100,000,000 |
| 18. | King Leopold | Belgium | Inherited and acquired | 100,000,000 |
| 19. | Grand Duke Vladimir | Russia | Inherited | 100,000,000 |
| 20. | Russel Sage | United States | Finance | 80,000,000 |
| 21. | H. C. Frick | United States | Steel and coke | 80,000,000 |
| 22. | D. O. Mills | United States | Banker | 75,000,000 |
| 23. | Marshall Field, Jr. | United States | Inherited | 75,000,000 |
| 24. | Henry M. Flagler | United States | Oil | 60,000,000 |
| 25. | J. J. Hill | United States | Railroads | 60,000,000 |
| 26. | Archduke Frederick | Austria | Inherited | 60,000,000 |
| 27. | The Sultan | Turkey | Inherited | 50,000,000 |
| 28. | Prince Lichtenstein | Austria | Inherited | 50,000,000 |
| 29. | Baron Bleichroder | Germany | Banker | 50,000,000 |
| 30. | M. Heine | France | Banker | 50,000,000 |
| 31. | Lord Iveagh | Ireland | Brewer | 50,000,000 |
| 32. | Señora Cousino | Chili | Inherited | 50,000,000 |
| 33. | Sir Jervis Clark | Australia | Sheep | 50,000,000 |
| 34. | John D. Archbold | United States | Oil | 50,000,000 |
| 35. | Oliver Payne | United States | Oil | 50,000,000 |
| 36. | J. B. Haggin | United States | Gold | 50,000,000 |
| 37. | Harry Field | United States | Inherited | 50,000,000 |
| 38. | Duke of Devonshire | England | Inherited | 50,000,000 |
| 39. | A. Brehr | Austria | Banker | 45,000,000 |
| 40. | James Henry Smith | United States | Inherited | 40,000,000 |
| 41. | Henry Phipps | United States | Steel | 40,000,000 |
| 42. | Alfred G. Vanderbilt | United States | Railroads | 40,000,000 |
| 43. | H. O. Havemeyer | United States | Sugar | 40,000,000 |
| 44. | Mrs. Hetty Green | United States | Finance | 40,000,000 |
| 45. | Thomas F. Ryan | United States | Finance | 40,000,000 |
| 46. | Lord Strathcona | Canada | Finance | 40,000,000 |
| 47. | Miss Bertha Krupp | Germany | Steel | 40,000,000 |
| 48. | Grand Duke Michael | Russia | Inherited | 40,000,000 |
| 49. | Mrs. W. Walker | United States | Inherited | 35,000,000 |
| 50. | George Gould | United States | Railroads | 35,000,000 |
| 51. | Prince Henry of Pless | Germany | Inherited | 35,000,000 |
| 52. | J. Ogden Armour | United States | Meat | 30,000,000 |
| 53. | E. T. Gerry | United States | Inherited | 30,000,000 |
| 54. | Robert W. Goelet | United States | Real estate | 30,000,000 |
| 55. | Don Luis Wizperrazas | Mexico | Mines | 30,000,000 |
| 56. | Earl of Derby | England | Inherited | 30,000,000 |
| 57. | Count Henckel | Germany | Inherited | 30,000,000 |
| 58. | J. H. Flagler | United States | Finance | 30,000,000 |
| 59. | Claus Spreckels | United States | Sugar | 30,000,000 |
| 60. | W. F. Havemeyer | United States | Sugar | 30,000,000 |
| 61. | Bishop Kohn | Austria | Inherited | 30,000,000 |
| 62. | F. Schwarzenberger | Austria | Inherited | 30,000,000 |
| 63. | Jacob H Schiff | United States | Banker | 25,000,000 |
| 64. | P. A. B. Widener | United States | Street cars | 25,000,000 |
| 65. | George F. Baker | United States | Banker | 25,000,000 |
| 66. | Duke of Sutherland | Scotland | Real estate | 25,000,000 |
| 67. | Duke of Bedford | England | Real estate | 25,000,000 |
| 68. | Duke of Portland | England | Real estate | 25,000,000 |
| 69. | Baron A. de Rothschild | England | Banker | 25,000,000 |
| 70. | Baron L. de Rothschild | England | Banker | 25,000,000 |
| 71. | Duc d'Arenberg | Belgium | Inherited | 25,000,000 |
| 72. | Angelo Quintieri | Italy | Inherited | 25,000,000 |
| 73. | M. Nobel | Russia | Oil | 25,000,000 |

| Rank. | Name. | Country. | How Made. | Total Fortune. |
|---|---|---|---|---|
| 74. | Baron Leitenberger | Austria | Inherited | $25,000,000 |
| 75. | Prince Y supoff | Russia | Inherited | 25,000,000 |
| 76. | Lord Mountstephen | Canada | Real estate | 25,000,000 |
| 77. | Queen Louise | Denmark | Inherited | 25,000,000 |
| 78. | Grand Duke of Hesse | Germany | Inherited | 25,000,000 |
| 79. | Prince Anton Radziwill | Germany | Inherited | 25,000,000 |
| 80. | August Belmont | United States | Finance | 20,000,000 |
| 81. | James Stillm n | United States | Banker | 20,000,000 |
| 82. | John W. Gates | United States | Finance | 20,000,000 |
| 83. | Norman B. Ream | United States | Finance | 20,000,000 |
| 84. | Joseph Pulitzer | United States | Journalist | 20,000,000 |
| 85. | James G. Bennett | United States | Journalist | 20,000,000 |
| 86. | John G. Moore | Unite States | Finance | 20,000,000 |
| 87. | D. G. Reid | Unite States | Steel | 20,000,000 |
| 88. | Frede ick Pabst | United States | Brewer | 20,000,000 |
| 89. | William D. Sloane | United States | Inherited | 20,000,000 |
| 90. | William B. Leeds | United States | Railroads | 20,000,000 |
| 91. | James P. Duke | United States | Tobacco | 20,000,000 |
| 92. | Anthony N. Brady | United States | Finance | 20,000,000 |
| 93. | Geo. W. Vanderbilt | United States | Railroads | 20,000,000 |
| 94. | Fred. W. Vanderbilt | United States | Railroads | 20,000,000 |
| 95. | Duke of Northumberl'd | England | Inherited | 20,000,000 |
| 96. | Lord Armstrong | England | Inherited | 20,000,000 |
| 97. | Lord Brassey | England | Inherited | 20,000,000 |
| 98. | Sir Thomas Lipton | England | Grocer | 20,000,000 |
| 99. | Ex-Empress Eugenie | France | Inherited | 20,000,000 |
| 100. | Queen Wilhelmina | Holland | Inherited | 20,000,000 |
| | | | Total | $6,760,000,000 |

## THE LAWS OF THE LAND.

BY

CHARLES F. DOLE.

LET us suppose something very strange. We will suppose that some day the master of the school should give notice that all the rules were suspended. Every one might do as he pleased for the whole morning; the scholars might get their lessons or not; they might recite or not; they might whisper and talk aloud; they might play games; they might make mischief if they chose; they might, if they liked, injure the books and desks; the stronger or careless boys might hurt the little ones. What do you think would happen in that school?

It is possible that some of the boys would like such a school for a day or two. But they would soon become tired of it. No one could possibly learn anything; no one could even read story-books in peace; the noise would be dreadful; the teacher would not be of the slightest use; the schoolhouse would not be half so good a place to play in as the playground is. In fact, to suspend all the rules would be like

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stopping the school. The children would go home and say to their parents, "We do not want to go to that school any longer; we cannot learn anything there."

Or, perhaps the older and brighter boys by the end of the third day would come to the master and say, "We wish that you would make a few rules for us."

"What rules shall I make?" the master might say. "Will you vote to make some rules for yourselves?"

"Yes," the boys would answer, "very willingly. We will vote to have decent order in the schoolroom. We will vote to stop the talking and the play. We will vote to give every fellow a fair chance to study in quiet. We will vote to have recitations again and not to let any one interrupt the lessons with noise. We will vote not only that the teacher ought to be here promptly on time when school begins, but that every one of us ought also to be in his seat. We will vote that, as long as we go to school, no one can be absent without some good reason."

"Very well," the master might reply, "I like your rules. They are just as good as my rules are. Let us call them *our* rules, and let us first vote for them, and then let us all try to keep them."

We do not even like to guess what would happen if all the laws of the land were suspended for a single week. To be sure, most people would go on as before, and behave themselves perfectly well. But a very few mischievous people might make a deal of costly trouble. What if half-crazy men should get drunk and go through the streets firing revolvers into the crowd? Or, what if mischief-makers should set fire to buildings? No people that we have ever heard of have tried the experiment of living without any laws.

Where do our American laws come from? No great master or king makes them and forces us to keep them. No little committee of wise men tells us common people that we must do what they bid us. The laws are *our* laws. Some of them have come down from very ancient times. Our forefathers used them for hundreds of years. They seem so good and sacred that men have often reverently said that "God taught them to men." The law not to murder, the law not to steal, the laws to keep ourselves pure, the laws not to injure our neighbors — these are the laws of intelligent and civilized men all over the world. We say that those who do not keep these grand and ancient laws are barbarians or savages.

Some of our laws have grown. There were new needs, and new laws had to be made to meet these needs. Thus, there were no laws about keeping the streets clean till men found out that filthy streets breed disease. There could have been no laws about clearing the sidewalks of dust or rubbish in the days, not so long ago, when men had no sidewalks in their cities. There were no laws about railroads till the age of steam came in.

All the laws, however they came, whether they are old or new, are *our* laws. They belong to all the people; they are for the sake of all

of us, for the poor even more, if possible, than for the rich. We vote for the laws; or we vote for the men who make them; or we vote for the government that carries out and enforces the laws.

If any law happens not to seem to all of us quite fair, we can petition, like the scholars in a school, to have that law altered and made right. We can go to work and persuade others to join us in getting that law changed. But as long as the majority of the people vote to retain the law, no one has any selfish right to suspend it and make disorder and trouble for all the rest.

Along the low banks of the Mississippi river they build great embankments, or levees, to keep the waters from overflowing the land and sweeping away the farmer's crops and his buildings. Our laws are like the vast levees that curb the water of the river. Our laws defend our homes, our lives, our property. Whoever breaks a law is like the man who cuts the levee and lets the water rush through. The harm and the cost come upon all of us.

You see, good rules do not take away our liberty. When the school for a single day suspends all its rules freedom is taken away. No one any longer can possibly read or study; every one is forced to be disturbed. The rules restore liberty. It is not true liberty to be allowed to spoil the school. True liberty is to be free to enjoy the privileges of the school. It is liberty to be able in quiet to read, to write, to study, to recite lessons.

So in the city, it is liberty to be able to go about one's business and not to be disturbed by any one. It is liberty to be able to walk the streets without fear by night as well as by day. It is liberty to be able to display goods in the shop windows without danger of being robbed. It is liberty to be able to travel across the Continent to the Pacific ocean, and to find protection wherever one goes. Our laws give us Americans this great liberty. The only demand made of us is that we obey the laws as we wish others to obey them.

Some laws are for our convenience. Thus, if we are driving in a carriage or riding a bicycle, there is a rule or law to turn to the right in meeting another vehicle. Suppose we had no law on our roads and one could go to the right or left as he liked. Do you not see at once how teams and riders would run into each other? Sometimes careless people think that they can break the rule "just once," and turn the wrong way. Or they venture to ride on crowded streets faster than the law allows. Many bad accidents happen to innocent persons, when selfish or reckless men dare to break the laws which are for the convenience and safety of all of us.

The laws are like the tracks on which the carwheels run. As long as the car keeps upon its track it will run swiftly and safely.

# WHY OUR YOUNG MEN SHOULD UNDERSTAND THE PRINCIPLES OF GOVERNMENT.

BY

W. G. LELAND,
Carnegie Institute, Washington, D. C.

I ONCE heard a young man say "What's the use of government anyhow?" The question is by no means uncommon although most of us, it is probable, have taken for granted the existence of a government and have given but little thought to the reason for it. If we stop to think about the matter however we soon find, even in our every-day experiences, plenty of evidence that a government is needful if our lives, our property, or even our convenience are to be assured to us.

Every time that we drop a letter into the mail box, we call upon the government to perform a service for us, and at a rate so low as to be within the reach of everyone. If we are planning a picnic and wish to know whether the weather on the morrow will be favorable we are told through the agency of the government what the probabilities are. We desire an unlimited supply of pure water and, by simply turning a faucet we have it. In these and in countless other ways the government is always at hand ready to perform numberless services for us.

Too many regard the policeman as the sole representative of the government and think of him as an oppressor. We should remember that the function of the policeman is to protect the great majority of law-abiding persons from the annoyances or even injuries that might be inflicted upon them by less well intentioned persons. It is clear then that we all have some use for the government; it ought to be equally clear that we should all try to understand the principles of government in order that we may secure to ourselves the greatest possible benefits from it.

We should first of all endeavor to understand the laws that govern our conduct, for it is only by an observance of them that the greatest good of the greatest number can be secured. Next we should endeavor to understand how the laws are made. In this every voter has some part; he may not be one of the lawmakers himself, but his vote helped to determine who the lawmakers should be and if they do not act wisely he can help in removing them and in putting others in their places.

If we understand how the laws are made and the purpose for which they are made we are able to judge for ourselves whether they are good or bad, whether they will promote our welfare or retard it. It is only when we have reached this point that we can truthfully say that we are independent.

In America the word independence is regarded as especially sacred. We are persuaded that to be independent is the greatest of civic blessings. But how can we be independent in any sense of the word if we are unable to judge for ourselves as to the efficiency of the government and to determine for ourselves how to secure a government that is efficient? We are not independent if we allow ourselves to be guided blindly by anyone. It is because thousands of voters, utterly ignorant of the first principles of government or citizenship, have allowed themselves to be controlled by unscrupulous and designing persons that what we call the "boss" has been possible.

It is through a proper understanding of those principles on the part of our young men soon to be voters that the "boss" can be made impossible in the future, and the only kind of independence that amounts to anything secured.

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## VOTING, OR CHOOSING OUR LEADERS.

BY

CHARLES F. DOLE.

HOW do men become mayors and aldermen in the cities, or selectmen in the towns? In other words, how do we get leaders and managers for the people?

In old times the strongest and boldest men made themselves lords over the people. They got soldiers together, and they fought and killed those who resisted them. When the lord of a town died, his oldest son would take the rule and keep it, if he could, for his son after him. In the old countries of the world, in Italy or in Germany, you still are shown the castles, often on a high hill over the town, where the lords lived with their soldiers. Their business mostly was to fight against the lords of other cities. They did not care much how their poor people got on, who often suffered terribly from hunger and oppression, and were compelled to pay their money to the great lord upon the hill. Little did the lords trouble themselves in the old cruel days whether the children of their people ever learned to read and write.

Perhaps a king or emperor who lived in Paris, or Vienna, or St. Petersburg, thought that he owned all the cities of the realm. He could appoint his own friends or his sons to be the lords of the cities, and if the people did not like to be governed in this way they could not help themselves. There are many parts of the world where the people have no voice at all in choosing who their mayors or public servants shall be. The people are thought to live for the sake of their lords and kings, instead of the kings and the mayors living for the people.

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Over here in America we do not allow any man to seize the government for himself. However strong and brave and wise a man is, even if he is as good as Washington was, we hold that he must never take any office, till the people choose him of their own free will. We hold also that every officer of ours must be ready to lay down his office whenever his term of office runs out. Even the President of the United States must not hold his place for more than four years, and then the people must say whether they wish him to serve them longer. The mayors and the aldermen often have to be chosen anew every year. Of course it seems to us Americans very ridiculous that any man should have the power to give his office to his son, or to one of his relatives. The place is not his, we say, but *ours* to bestow. What if his son should happen to be foolish, or selfish, or bad?

The business of choosing our officers, the mayors and aldermen and others, we call *voting*. An election day is appointed, perhaps once a year, when the people (that is, in most states, the men who are over twenty-one years old) meet in their wardrooms or polling-booths or town halls; printed papers or ballots are provided for them with the names of their candidates, that is, the men or women who are thought to be fit for the various offices.[1] Each voter picks out the paper or ballot that contains the names of the men he wants to elect; if he cannot find the names printed of those whom he wishes to vote for, he can write their names upon the paper himself. Then he puts his ballot into a box; and when all the ballots are in, there are persons to count them carefully and to find out which names have the larger number of votes. Whoever in the city has more votes than any one else for the office of mayor is declared the mayor-elect. So with the other officers. Does not this way seem perfectly fair? Would it not be very wrong if any one could be made mayor whom the larger part of the people did not want?

Many of our States use what is called the Australian ballot. It is called so because it was used in Australia before we took it up. The names of all the different candidates are printed upon the same paper, and the voter marks a cross (X) against the names that he chooses.

It often takes a large sheet to contain all the names. The voter must mark his ballot within a little enclosed box or desk, so that no one can see what names he marks. This rule is made so that every one can be quite free to vote as he thinks right. For no one has any business in America to tell another man how he must vote.

Suppose that the teacher were to ask all the scholars in the room to hold up their hands and vote whether they would take an extra lesson in arithmetic. Perhaps some of the children would look around to see how the others were going to vote. Some might vote so as to get favor with the teacher. But suppose that all the scholars voted

[1] There are offices, for example on school committees, for which women are specially fitted. Many men can see no reason why women, as intelligent as themselves, ought not to be permitted to vote everywhere, as the men do.

Yes or No on bits of paper, and no one knew what any one else wrote. Then the teacher would find out exactly what the children really wished about the extra lesson. The Australian ballot works in this way. The voter does not have to think whether his vote will please his neighbors or his employer.

How can the people really know who is the best man in all the city to choose as their mayor, or who will make the best school committee? Most of us know only a few of our neighbors, and out of all whom we know there may not be one man who is wise enough to manage the affairs of a great city. The fathers of the pupils may be good men, and yet they may not have had any experience in managing the business of a city. The truth is, most of the people do not know, without being told by others, whom to choose as their mayor. Most men have to make up their minds by what they hear and by reading the newspapers. This is one reason why every voter needs to know how to read.

There are generally two or three parties into which nearly all the people are divided. The men of each party hold meetings before every election. Such a meeting is called a caucus. Thus men really vote before the voting day, so as to see whom the party will try to elect. You have all heard the rather long names of some of these parties: Democrats, Republicans, Populists, Prohibitionists, the Citizens' Party. After the various parties have chosen their candidates, the people have a chance to inquire what kind of men they are. The newspapers tell us about them, where they were born, what schools they went to, what their business has been, whether they have done good, honest service for the people or not. Sometimes different papers tell opposite things about the same man. But generally, if a man is true and faithful and a good friend to the people, you can tell whether he can be trusted to hold office.

It would not be possible, however, for the people to find out the character of all the officers who must serve them in a great city. We do not therefore try to vote for all. We do not vote for the captains of the police force, or for the men in the fire department, or for the clerks in the city hall. We charge the mayor alone, or the mayor and the aldermen, with the duty of appointing for us the best men whom they can find to serve us in most of the city business. Neither do we every year turn out the captains of the city workmen, or the men who keep the money and the accounts at the city hall. If they are good men, the longer they serve us the better they become; they get practice and experience; whereas new and green hands would be just as wasteful in the city as they would be in a mill, or in a store or shop.

Therefore we say to the mayor: see to it that the business of all the city shall be well done; if any men are not doing their part well, appoint better men in their place; but if you find good men in office, keep them as long as you can. Is not this best for all the people, who are too busy to stop and find out for themselves about all the men in the pay and service of their city?

You can suppose that all the pupils in a school once a month chose their own monitors and a president for every class. You can suppose that the boys chose their most skillful fellows to play as a school nine, or to make up a foot-ball team. How would you like it if a little group of some of the most selfish boys and girls in the school tried to get themselves elected to the offices? What if some one, instead of waiting to see whether the class really wished him to be its president, bribed the younger ones with candy and soda-water and so got the election without deserving it? Would this be a real and true honor? Or, worse yet, suppose the captain of the school team got himself chosen by bullying the little boys, or by treating his fellows, while the best player, being a modest boy, was set aside. Would not the boys be very indignant when they found out that they had been imposed upon in this way?

It happens often that the people of a city are imposed upon in the same way. The salaries and the wages paid to the men who do the city work are not too large for thorough and skilled men. But this pay looks very large to incompetent persons who are thinking of the salary instead of thinking about the work to be done. There are always some such men who try to get the offices and the pay for themselves and for their friends. Sometimes they do a very base thing: they give money and bribe the voters to elect them; or they contrive to elect careless men who will appoint them to fill the offices in return for their help in the election.

Let us trust that these men do not quite know how much harm all this does to the public service, and how waste and expense thus come upon the poor; for if there is bad government, the poor are likely to suffer more than the rich. Indeed, it costs more for every one to live in a badly managed city, just as it costs more to pay the bills in a badly managed house or hotel.

We can suppose that we all owned shares in a great Atlantic liner. Should we choose the captain merely because he was our friend, or rather because he was the ablest seaman to steer his ship over the sea? Should we choose a chief engineer who knew nothing about the care of the mammoth engine? Not if he were the jolliest good fellow in the world. Should we let landsmen pick out the crew of our ship, or should we not rather insist that the captain should choose his own crew? Should we respect the captain himself, if he got his place by promising to take as his mate one of the owners of the ship who knew nothing at all about sailing the ocean?

But a city is greater than any ship. The lives and happiness of many more people depend upon the skill, the character, the good-will, the fidelity of the officers of a city, than upon the captain and crew of any ship. The passengers of a ship may take only one short voyage in her. But people may live all their days in one city. The lives of a whole army of children are in the hands of the men who steer a great city. Are not the people very foolish if they vote for the wrong men, instead of taking pains to find whom they can trust?

# A TALK ON THE FUNCTIONS AND INFLUENCE OF GOVERNMENT.

BY

HENRY HOLT.

## TAXATION AND GOVERNMENT.

Teacher. If a person going out on a bicycle, finds the roads rough or dirty, whose fault is it?

Pupil. The government's.

T. Suppose somebody were to knock the rider down and take away the bicycle. If he could obtain no redress, whose fault would it be?

P. The government's.

T. Suppose a foreign enemy, in time of war, robbed him of it. Whose fault would that be?

P. The government's.

T. Suppose you bought a bicycle from a man who represented it as something different from what it was. If you couldn't peaceably make him exchange it for one as represented, whose fault would it be?

P. The government's.

T. Suppose you sold your bicycle to a person with plenty of money. If you couldn't peaceably make him pay you, whose fault would it be?

P. The government's.

T. Now you have illustrated the two great divisions under which the functions of government come. Can you tell me what they are?

P. The protection of our rights — as against each other and against foreign aggression, and the promotion of the general convenience, as illustrated in the roads and other objects of government care.

T. Do some writers make a third division?

P. Yes: the enforcement of contracts — like those for buying and selling the bicycle. But that really belongs under the head of the protection of rights.

T. But all our talk seems to be about government, while our book professes to be on "Civics." Isn't it time we got a litle clearer notion of the relation of what we are doing to what we profess to be doing?

P. We haven't been talking about government alone, but about rights and conveniences too; and in going on to consider government's relations to them, we will have to look into their origin and nature to a degree that will often lead us pretty far from all immediate questions of government; and Civics seems to be the only word to fairly include all we are to study.

T. What do you understand Civics to mean?

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P. It's one of a lot of words all evolved from the Latin word, civis, and all relating to the consequences of people living together in society, and meaning a lot of things — from "city" up to "civility," which city life is supposed to breed. The Century Dictionary says Civics is "the science of civil government."

T. Why won't "politics" do, then? What do we want a comparatively new-fangled word for?

P. The objection is well taken, though our unfortunate language is often enriched by both a Latin and a Greek word for the same thing — just as we have "civics" and "civility" and their like, from civis; and "police" and "polite" and "polished" and their like, from "polis."

T. Well now when you get to the bottom meanings do the words "civics" and "politics" or "civil" and "polite," mean the same thing?

P. No: the real fact is that when we have both a Latin and a Greek word originally meaning the same thing, we soon get to applying them to different things. A boor can be civil, but it takes a gentleman — a natural one at least, to be polite — polished; politics really means the art of civil government, and perhaps more often merely the act of obtaining office or spoils, while Civics really covers all matters affecting a man as a member of society, as distinct from purely personal and domestic matters: it embraces all that politics does, and, in addition, law, economics, sanitation, public education, public art, and other subjects, all of which it would be a stretch of language to include under politics, though politics may touch them; but government must touch them, and so we are entirely reasonable to approach them through government.

T. Very well. Let us continue, then. Please explain more in detail what you mean by rights and the protection of rights.

P. Everyone has a right to the safety of his person and property, and that people should live up to their contracts with him if he lives up to his with them. It is the business of government to protect these rights.

T. Now of course protecting rights promotes the general convenience too: so you'll have to explain your division more at length. Please illustrate the further functions of government, which promote the general convenience.

P. It usually lays out the streets and paves and lights them, regulates buildings so as to guard against fire and, in some European cities, so as to secure a reasonable amount of sunlight in the streets, and pleasing architectural harmony. Government also often provides the machinery for putting out fire; regulates the liquor traffic so that a man shall not be tempted to drink too much, and abuse his family, and perhaps commit murder; shuts up stray animals in the pound until their owners get them; looks after water-supply and drainage and public health; provides public schools, parks, and libraries; and coins money and carries the mails.

T. Now what is the difference between all those functions for the public convenience, and what you call the protection of rights?

P. None of those conveniences are directly in the nature of protecting rights of person and property from attack, or punishing for such attack, nor yet of forcing people to make good their contracts.

T. Isn't there a third class of functions essential to the performance of the other two classes?

P. Certainly; getting the wherewithal — taxation.

T. That probably covers the whole ground. We have seen, then, that crime, unfulfilled contracts, and bad systems of taxation (which are worse things than probably you realize) as well as bad roads, bad drainage, and resulting disease, bad conflagrations, widespread drunkenness are all the fault of bad government. Now if such things happen very often in a place, would it be prosperous?

P. Of course not: if bad government permits a place to be full of bad roads, drunkenness, crime, conflagrations and sickness, people will not want to buy property there, and so houses and lots will be sold for very little.

T. Does this work both ways?

P. Yes; bad government has often made prosperous places deserted and poor, and a return to good government has often made such places populous and rich.

T. Then in a free country where everybody can vote, if a place suffers from bad government, whose fault is it?

P. That of the people themselves.

T. But why should people suffer from bad government, when their own votes make the government?

P. For just the same reason that people suffer from poverty and disease — usually because they are ignorant, self-indulgent, dishonest and lazy; sometimes, though comparatively seldom, because they are unfortunate.

T. How does ignorance lead people to suffer from bad government?

P. Because government is one of the most difficult things people undertake, and ignorant people are apt to vote for ignorant people to carry it on.

T. Why are the ignorant apt to vote for the ignorant?

P. Because they generally don't know any better, and even if they do, they generally prefer to be governed by people of their own kind. Ignorant people too often hate to acknowledge anybody superior to themselves. It is only as a man grows wise that he grows able to appreciate wisdom in others, especially when it is greater than his own.

T. Why does dishonesty lead people to suffer from bad government?

P. Because dishonest voters can be bribed or tempted in some way to vote for dishonest officers.

T. But is not that against their own interests?

P. Dishonest people do not see their own interests. A dishonest man, no matter how bright he may be in some ways, is always at the bottom just as Solomon says he is — a fool.

T. But how can you say that when dishonest men often get rich and powerful?

**MADISON SQUARE, NEW YORK.**

FROM A PHOTOGRAPH

The city must provide proper paving, grading, and cleaning of its streets, the furnishing of water, of light, of fire protection, of protection against disease, of police protection, etc. If this is well or badly done depends entirely upon the interest which each individual takes in seeing it well done.

P. When a dishonest man gets rich and powerful, it is the exception. Many of them have plainly shown that they were miserable, and it is fair to believe that at bottom they generally are. A great artist who had painted the portrait of a rich scoundrel, said that the face was the most miserable he had ever seen.

T. But you spoke also of laziness making people suffer from bad government. How is that?

P. Those who know something of what good government is and what capable officers are, are often too lazy or too absorbed in their business or pleasure to work to get good government. Lots of educated people do not even vote.

T. Why do we have to work to get good government?

P. Because there are always many ignorant, dishonest and selfish people working to secure bad government.

T. Why should they, when it is their own government, and they have to suffer with the rest of the community?

P. Partly because the dishonest and selfish are at bottom, stupid. If they are poor (and dishonest people are not apt to get rich) they generally sell their votes, supposing that the money they get for them, or the favors they expect if their friends are put in power, will be worth more to them than good government.

T. But don't you suppose that they sometimes estimate correctly?

P. If they ever do, it's the exception. Probably if all could be known, it would be found that they never do. No sensible man would think that any other human thing can help him do the best for himself as much as good government does.

T. Why?

P. Because government affects almost everything a man does. It decides whether every step he takes and every wheel he rolls shall go with comfort or with difficulty, whether every cent he spends shall be spent to good advantage or poor, whether every second he lives shall be one of danger or security, and, in cities, whether every breath he takes should be health-giving or dangerous.

T. You have already told me the reasons about travel and security and health, but about money you have only spoken of that portion which is spent by the government. Do you mean that the government affects the worth of all of a man's money?

P. Government does determine to a great extent how much a man shall get for every cent he spends.

T. How does a government affect this?

P. If a government is honest and capable, its expenses will be low in proportion to the good it does, so taxes will be low, and taxes enter into the cost of everything — a landlord has to pay taxes on a store, for instance, and adds them to the rent, and so the storekeeper has to add them to the prices of the goods in the store. Thus prices will be made high by high taxes, and each man gets less for his money.

T. Is there no other way in which government affects the value of a man's money?

P. Certainly; government manufactures the money, and if it manufactures bad money (as ours has done twice since 1860) a man cannot buy much with it.

GEOGRAPHICAL DIVISIONS OF GOVERNMENT.

Teacher. So far you have spoken of government as if it were one organization — as if you lived under but one government. Is that the case?

Pupil. Far from it. Americans generally live under at least four — local, county, state and national.

T. How much territory does the local government usually cover?

P. That mainly depends upon the thickness of the population. In New England and the Middle States the local government generally covers a township, but often only a village or a city. In the Western and Southern States the local government often covers a whole county.

T. What are the most striking differences between a town, a city and a village?

P. A village or a city is always a collection of buildings; a town (in the American sense, not the English) may contain no buildings at all, or only scattered ones, or it may contain villages or even cities.

T. Is not a city sometimes called a town?

P. Yes, but that is only a fashion of speaking, just as men, women and children are called mankind.

T. You say Americans generally live under at least four governments; do they sometimes live under more?

P. Yes; sometimes under both town and village government, as well as county, state and national. Sometimes, too, even the school districts of a town attend to more of their local affairs than merely those of the school, and really constitute an additional government. Sometimes the township is covered by a city, and even, in rare cases, it has both a town government and a city government. Generally, though, in such cases the city government replaces the town government. But when the city covers the whole county, as a few of our leading cities do, both governments generally continue side by side.

T. Doesn't something like the reverse occur in very thinly populated regions?

P. Yes; in them the county is sometimes the smallest political unit, and performs what functions of a local government are necessary. Then people live under but three governments — county, state and national.

T. Ordinarily, what do local governments do — or neglect to do?

P. Lay out streets and roads too short to come under the jurisdiction of the wider governments, and do whatever grading, paving, sewering, sidewalking, and policing they may have; punish offenses and settle disputes too petty to come before the wider governments; regulate building and protect against fire; sell licenses for some trades; look

after the schools and the poor and sick; grant permits (in thickly populated regions) for public vehicles; and sometimes supply water, light and other conveniences, or else grant franchises to companies that do supply them.

T. What does county government do?

P. The county is mainly an organization for the administration of justice better than it could be done by small local governments. The county generally provides better courts, jails and often almshouses and hospitals, than the local governments could afford, and gives all its localities the use of them. At the county seat, too, it generally keeps the records of the real-estate transfers, and other important documents. The county also sees that the longer roads are properly laid out and cared for.

T. But suppose a city overgrows the county, and there are no little local governments?

P. Then there is need for all the more elaborate courts, records, etc., and the county government is generally kept up along with the city government.

T. What does the state government do?

P. Some people in the cities are beginning to say that its main function is really to enable the country to milk the cities — to give country legislators, who are in the majority, the chance to lay an undue share of the taxes on the cities, and also the chance to get bought off — or on — regarding all sorts of legislative "strikes" against the cities.

T. Well, what does the state government profess to do?

P. In regard to justice, something for the counties like what the counties do for their small local governments — it provides a high and expensive grade of courts to which important cases can be taken from all over the state, especially cases that are appealed from the lower courts. It also provides prisons, and often reformatories and insane asylums, better than any that the counties could ordinarily support; it regulates the roads and railroads that pass through several counties; and what is most important of all, it passes laws regulating personal rights and property rights over the whole state, so that if a man wishes, he can deal safely with a neighbor who lives, or owns a piece of property, more than a mile or two from the place the former lives in, because the same law judges for both if any difficulty arises.

T. You have indicated that all the local and county governments can pass only such ordinances, and judge only in accordance with such laws, as the state government approves — in short, that they are under the control of the state government. Now is the state government under any control?

P. Besides the will of the people, there is no control whatever over the State government except in particulars where it has been combined with the other states to make the nation. In so doing, each state gave up to the nation a carefully specified portion of its powers, but reserved all the others.

T. Isn't there a pretty distinct line between those given up and those reserved?

P. Yes; it is true in the rough, or "by and large" that the citizen's rights so far as affected by other nations are regulated by the nation; and, as we shall see more particularly hereafter, there are certain broad principles of liberty which the United States is to maintain if any state should fail to do so. But these principles have become so much matters of course in the Anglo-Saxon race that probably there is not one case in a hundred when a man's rights are not practically under the care of his state rather than of the nation. In the vast majority of cases the state is still sovereign, as it was originally — so entirely that the terms "government" and "state" are still interchangeable.

T. Why were you at such pains to say "true in the rough, or 'by and large?'"

P. Because Civics can't be as exact as Mathematics. Civics deals with human nature — the most complex and uncertain topic we know anything about — and with human nature in many men at that. So many influences are at work that there are apt to be different elements in cases that appear alike; and therefore such cases sometimes turn out very differently.

T. But have investigators found plenty of principles that are true in most cases?

P. Yes, true "roughly speaking," or "by and large."

T. Well, we'll try to take the exceptions for granted in future, then, and not stop too often to allude to them. Now, "in the rough," or "by and large," what does "sovereign" mean?

P. As a noun and an adjective, its meanings differ. The Queen of England is a sovereign, and yet she is not sovereign, but the people are. The Czar of Russia or "the king of the cannibal islands" is both a sovereign and sovereign.

T. Well, so far as our national government is sovereign, what does it do?

P. Makes the United States a great and powerful nation instead of a group of little states on any one of which any petty nation could impose, and which would be apt to impose upon one another. To prevent that, the national government provides courts before which, for instance, "little Rhody" may obtain justice in any dispute with big New York, and it also regulates commerce between the states. The government of the United States as a great nation, regulates our relations of commerce, peace and war with all other nations. Hence it provides custom-houses, and army and navy; makes laws regarding naturalization of foreigners; and protects our citizens trading or traveling in foreign lands. It also guards the coast, by lighthouses and harbor improvements as well as by ships and forts. Moreover, as it is a great convenience to have the same money, the same weights and measures and the same mails, over all the states, the national govern-

ment provides and regulates them. It also secures to inventors and authors the fruits of their labors by patent and copyright laws good over the whole of the United States, and has arranged for like security over most foreign civilized territory.

### Departments in Government.

Teacher. So much for a hasty preliminary survey of our various American governments as geographically determined. Now let us take a similar glance at their general make-up. Roughly speaking, what prominent features have they in common with each other and with all civilized governments?

Pupil. They make laws, decide what laws apply to particular situations, and see that those laws are carried out.

T. What are those three functions called?

P. Legislative, Judicial and Executive.

T. Now to understand these three functions of government, let us inquire what's the advantage of having rights protected by government? Doesn't every man understand his own rights better than anybody else can? Why not leave each man to take care of himself?

P. The bottom reason perhaps is in the answer to the second of those three questions. So far from it being true that every man understands his own rights, it is proverbially true that no man is a fit judge in his own cause; so one of the most important functions of government — a subdivision of its protection of rights, is providing unprejudiced judges to determine, when a man's rights are in dispute, what they really are.

T. Well, that may justify having courts, with judges and juries, but after they have determined what a man's rights are, why not let him go for them himself?

P. Because it would depend largely on the size of the other man whether he would get them, and nearly every lawsuit would end in a fight, and perhaps a killing, and perhaps a long family vendetta. They did so quite generally in the first few hundred years where we get glimpses of the ways of our Saxon and Norman ancestors, and still do in the primitive parts of our country, and in primitive countries generally. It would be almost as well to have the fighting come before the lawsuit as after it, and save the expense of the suit. To make the machinery for finding judgment of much use, there must be machinery for executing it, and machinery so powerful that the losing side would not think of resisting.

T. And whence comes this power?

P. In advanced societies, it is the power of the whole community behind the officers of the law. In our own country, the humblest rural constable can call upon every citizen at hand to help him enforce the law. If they cannot do it, he can send for all officers within reach, with such citizens as they can bring; if the resistance is still too strong, he can call upon the governor for every militia company in the state;

if the resistance is too strong for them, the governor can call upon the President of the United States for its whole army and navy; and if they are not large enough, the government can enlarge them until every loyal citizen is in the ranks.

T. Suppose not enough citizens are loyal?

P. Then, of course, the affair would amount to a revolution, and the resisting side would overcome the government and set up a new one. In fact, when people, like our neighbors in South America or our friends in France, get into an uneasy state, revolutions often start that way — in some petty quarrel, and spread until the whole state is involved.

T. Well, you've shown good reasons for a judicial department to determine rights, and for a strong executive to protect them and enforce duties, but isn't there another reason almost as good and in some aspects better, why a strong executive is needed?

P. Yes; if the executive is strong, there's very little protecting or enforcing needed. People come down quietly, as the 'coon did when he saw that the man behind the gun was Davy Crockett; and what's more important still, they don't go up — they behave themselves generally, because they know it won't pay to do anything else.

T. Well, we seem to have reasons enough for the judicial and executive departments of government, but are those two departments all of government?

P. No; although in a primitive government, there are not even that many; the chief is the whole establishment, with the men he can get to do his will; but a government highly organized (or highly differentiated, as the philosophers say) is split up not merely into the two departments we have already found necessary, but also in a third — the legislative, which makes many of the laws that the other two departments respectively judge under, and execute.

T. Now please give a case illustrating how the three departments work.

P. Take the man going out on his bicycle. He breaks his wheel because of the roughness of the road, tries to get redress, and proceeds to sue somebody. He finds out that under laws passed by the state legislature, it was the duty of the men owning on the sides of that particular road, to keep it in order; that is step first — a law was passed. Now it has got to be applied to the case: our bicyclist goes to the man owning on the side of the road where the damage was done, and the man says: "I don't take care of one side of the road. My opposite neighbor and I agreed to divide it lengthwise. We take fifty yards apiece. Your accident occurred on his fifty yards." But the neighbor says: "Nonsense, the accident did not occur on my portion of the road; I won't pay." Then the bicyclist may have to go to court to see which man is responsible. That is step second — determining how the law fits the case. When the judge, after having all the evidence, determines that point, he may decree that one man or the other

owes the bicyclist, ten dollars. Then comes the third step — enforcing the law; if the man doesn't pay, the sheriff comes in and sells some of his property, and pays the bicyclist out of the proceeds; and so are finished up the three general functions of government — providing the law, fitting it to a case, and enforcing it.

T. What is such a suit called — when nobody is on trial for a crime?

P. A civil suit.

T. Now please illustrate a criminal trial.

P. Somebody knocks the bicyclist down, and takes his wheel. The state government has provided laws (step first) punishing violence and robbery. The local government has a policeman or constable to arrest the offender; it has also a magistrate to determine what laws he has violated, and whether the punishment they decree is one of the slight ones that a local magistrate can inflict, or whether his case is so serious that it must be tried in a more important county court. After the offender is tried in one or the other, and the law in his particular case is declared (step second) and his punishment is decreed, the third step is taken, and the law is executed — the local policeman locks him in the station-house for a day or two, or the county sheriff takes him to jail for perhaps a month, or the state officer receives him into the penitentiary for a longer period.

T. Which government is generally first involved?

P. The town, or perhaps the county, either of which starts as merely a collection of farms.

T. Does it perform the three functions?

P. Yes; for example, wherever the township system prevails, all the voters get together to legislate; they also select a magistrate to judge in disputes and crimes, and a board of "selectmen" (generally three), and perhaps a constable, to execute the laws.

T. What happens as population increases?

P. As the village is evolved, the voters are no longer their own legislature, but legislation becomes more representative.

T. What do you mean by "representative?"

P. Where population is thick, so many questions arise, that people generally cannot come together often enough to settle them all. Moreover, when there are very many people, they cannot hear each other speak, and count the votes. Under such circumstances, they usually divide up into smaller bodies, each of which elects one man to represent it in a gathering of all representatives, and there to decide matters of government for all the people.

T. How is a village generally organized to perform the three functions?

P. Generally it legislates through a representative board of trustees who pass ordinances about the streets, bridges, local health, etc., but they must do this in accordance with general laws laid down by the state legislature. A village also has separate magistrates to judge under the state laws, determining personal and property rights; thus

they settle petty quarrels and punish petty offenses, or send the offenders to higher courts. The village also has an executive head in the president of the board of trustees, who is assisted by commissioners for streets, fires, health, etc., to execute the ordinances of the board of trustees (legislative department), and the president is also helped by policemen or constables to execute the decrees of the magistrates (judicial department).

T. How is a city government composed?

P. Generally of legislative bodies (known in different places as aldermen, councilmen, etc.) — sometimes of two chambers, to pass laws regarding local matters; judicial courts of a higher grade, as well as those of the magistrates; and a mayor with a considerable body of assistants to see that the laws are executed.

T. Do the counties have any law-making assemblies?

P. Not for the direct purpose of legislation, though the bodies known as supervisors or commissioners really have considerable legislative power over taxes, roads, care of the poor, etc. Generally speaking, however, outside of these officers, county governments are, as said before, merely organizations for the administration of justice. They have no professed legislative body, but only judicial and executive bodies — that is to say; no law-making body, but only two sets of functionaries — the judicial, consisting of judges of courts and their assistants, to apply the law which the state legislature makes, and to record legal documents; and second, a two-fold executive body consisting of the sheriff and his assistants to carry out the law after the courts declare what it requires in each case, and also of commissioners to care for the roads, courthouses and other county buildings.

T. Now what is the state government?

P. It has the "full kit" — legislative, judicial and executive. The legislature generally consists of two bodies, both of which have to concur to pass a law; their laws provide for the care of person and property all over the state, and are applied by local magistrates, city courts, county courts, and state courts; then the state has its judicial bodies — the state courts, which generally hear cases appealed from the county courts, and also determine whether laws passed by the legislature are according to the agreement of the people under which the state was primarily organized (generally called the constitution); and the state has also its executive body — the governor and his various assistants, who see that the general laws passed by the legislature, and the particular applications of them determined by the judiciary, are executed. Some state governments can remove local officers who fail in this regard.

T. Now, has the United States government the same general tripartite organization that the minor governments have?

P. Yes; it has the legislative body, consisting of two houses of congress; the judicial body, consisting of United States courts scattered all over the country, and a Supreme Court at Washington to try

appeals from them; and finally an executive body to carry out the laws and the decisions of the courts, consisting of the President; his cabinet; all the national civil service in the departments at Washington, in the custom-houses, postoffices and mints all over the country; the army and navy; the lighthouse and coast life-saving service; and many other divisions.

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## TAXATION AND GOVERNMENT.

BY

JOHN FISKE.

IN that strangely beautiful story, "The Cloister and the Hearth," in which Charles Reade has drawn such a vivid picture of human life at the close of the Middle Ages, there is a good description of the siege of a revolted town by the army of the Duke of Burgundy. Arrows whiz, catapults hurl their ponderous stones, wooden towers are built, secret mines are exploded. The sturdy citizens, led by a tall knight who seems to bear a charmed life, baffled every device of the besiegers. At length the citizens capture the brother of the duke's general, and the besiegers capture the tall knight, who turns out to be no knight after all, but just a plebeian hosier. The duke's general is on the point of ordering the tradesman who has made so much trouble to be shot, but the latter still remains master of the situation; for, as he dryly observes, if any harm comes to him, the enraged citizens will hang the general's brother. Some parley ensues, in which the shrewd hosier promises for the townsfolk to set free their prisoner and pay a round sum of money if the besieging army will depart and leave them in peace. The offer is accepted, and so the matter is amicably settled. As the worthy citizen is about to take his leave, the general ventures a word of inquiry as to the cause of the town's revolt. "What, then, is your grievance, my good friend?" Our hosier knight, though deft with needle and keen with lance, has a stammering tongue. He answers: "Tuta — tuta — tuta — tuta — too much taxes!"

"Too much taxes:" those three little words furnish us with a clue wherewith to understand and explain a great deal of history. A great many sieges of towns, so horrid to have endured though so picturesque to read about, hundreds of weary marches and deadly battles, thousands of romantic plots that have led their inventors to the scaffold, have owed their origin to questions of taxation. The issue between the ducal commander and the warlike tradesman has been tried over and over again in every country and in every age, and not always has the

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oppressor been so speedily thwarted and got rid of. The questions as to how much the taxes shall be, and who is to decide how much they shall be, are always in every stage of society questions of most fundamental importance. And ever since men began to make history, a very large part of what they have done, in the way of making history, has been the attempt to settle these questions, whether by discussion or by blows, whether in council chambers or on the battlefield. The French Revolution of 1789, the most terrible political convulsion of modern times, was caused chiefly by "too much taxes," and by the fact that the people who paid the taxes were not the people who decided what the taxes were to be. Our own revolution, which made the United States a nation independent of Great Britain, was brought on by the disputed question as to who was to decide what taxes American citizens must pay.

What, then, are taxes? The question is one which is apt to come up, sooner or later, to puzzle children. They find no difficulty in understanding the butcher's bill for so many pounds of meat, or the tailor's bill for so many suits of clothes, where the value received is something that can be seen and handled. But the tax bill though it comes as inevitably as the autumnal frosts, bears no such obvious relation to the incidents of domestic life; it is not quite so clear what the money goes for; and hence it is apt to be paid by the head of the household with more or less grumbling, while for the younger members of the family it requires some explanation.

It only needs to be pointed out, however, that in every town, some things are done for the benefit of all the inhabitants of the town, things which concern one person just as much as another. Thus roads are made and kept in repair, school-houses are built and salaries paid to school-teachers, there are constables who take criminals to jail, there are engines for putting out fires, there are public libraries, town cemeteries, and poorhouses. Money raised for these purposes, which are supposed to concern all the inhabitants, is supposed to be paid by all the inhabitants, each one furnishing his share; and the share which each one pays is his own tax.

From this illustration it would appear that taxes are private property taken for public purposes; and in making this statement we come very near the truth. Taxes are portions of private property which a government takes for its public purposes. Before going farther, let us pause to observe that there is one other way, besides taxation, in which government sometimes take private property for public purposes. Roads and streets are of great importance to the general public; and the government of the town or city in which you live may see fit, in opening a new street, to run it across your garden, or to make you move your house or shop out of the way for it. In so doing, the government either takes away or damages some of your property. It exercises rights over your property without asking your permission. This power of government over private property is called "the right of eminent

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PORTRAIT GROUP

1. John Fiske
   (See "Taxation and Government.")
2. W. G. Leland
   (See "Why Young Men Should Understand the Principles of Government.")
3. Charles F. Dole
   (See "The Laws of the Land," "Voting," and "The Citizen's Duties.")
4. Henry Holt
   (See "The Functions and Influence of Government.")

domain." It means that a man's private interest must not be allowed to obstruct the interests of the whole community in which he lives. But in two ways the exercise of eminent domain is unlike taxation. In the first place, it is only occasional, and affects only certain persons here or there, whereas taxation goes on perpetually and affects all persons who own property. In the second place, when the government takes away a piece of your land, to make a road, it pays you money in return for it; perhaps not quite as much as you believe the piece of land was worth in the market; the average human nature is doubtless such that men seldom give fair measure for measure unless they feel compelled to, and it is not easy to put a government under compulsion. Still it gives you something; it does not ask you to part with your property for nothing. Now in the case of taxation, the government takes your money and seems to make no return to you individually; but it is supposed to return to you the value of it in the shape of well-paved streets, good schools, efficient protection against criminals, and so forth.

In giving this brief preliminary definition of taxes and taxation, we have already begun to speak of "the government" of the town or city in which you live. We shall presently have to speak of other "governments," — as the government of your state and the government of the United States; and we shall now and then have occasion to allude to the governments of other countries in which the people are free, as, for example, England; and some countries in which the people are not free, as, for example, Russia. It is desirable, therefore, that we should here at the start, make sure what we mean by "government," in order that we may have a clear idea of what we are talking about.

Our verb "to govern" is an old French word, one of the great host of French words which became a part of the English language between the eleventh and fourteenth centuries, when so much French was spoken in England. The French word was gouverner, and its oldest form was the Latin gubernare, a word which the Romans borrowed from the Greek, and meant originally "to steer the ship." Hence it very naturally came to mean "to guide," "to direct," "to command." The comparison between governing and steering was a happy one. To govern is not to command as a master commands a slave, but it is to issue orders and give directions for the common good; for the interests of the man at the helm are the same as those of the people in the ship. All must float or sink together. Hence we sometimes speak of "the ship of state," and we often call the state a "commonwealth," or something in the weal or welfare of which all the people are alike interested.

Government, then, is the directing or managing of such affairs as concern all the people alike — as, for example, the punishment of criminals, the enforcement of contracts, the defense against foreign enemies, the maintenance of roads and bridges, and so on. To the directing or managing of such affairs all the people are expected to contribute, each according to his ability, in the shape of taxes. Government is something which is supported by the people and kept alive by taxation. There is no other way of keeping it alive.

The business of carrying on government — of steering the ship of state — either requires some special training, or absorbs all the time and attention of those who carry it on; and accordingly, in all countries, certain persons or groups of persons are selected or in some way set apart for longer or shorter periods of time, to perform the work of government. Such persons may be a king with his council, as in the England of the twelfth century; or a parliament led by a responsible ministry, as in the England of to-day; or a president of two houses of congress, as in the United States; or a board of selectmen, as in a New England town. When we speak of "a government" or "the government," we often mean the group of persons thus set apart for carrying on the work of government. Thus, by "the Gladstone government" we mean Mr. Gladstone, with his colleagues in the cabinet and his Liberal majority in the House of Commons; and by the "Lincoln government," properly speaking, was meant President Lincoln, with the Republican majorities in the Senate and House of Representatives.

"The government" has always many things to do, and there are many different lights in which we might regard it. But for the present there is one thing which we need especially to keep in mind. "The government" is the power which can rightfully take away a part of your property, in the shape of taxes, to be used for public purposes. A government is not worthy of the name, and cannot long be kept in existence, unless it can raise money by taxation, and use force, if necessary, in collecting its taxes. The only general government of the United States during the Revolutionary War, and for six years after its close, was the Continental Congress, which had no authority to raise money by taxation. In order to feed and clothe the army and pay its officers and soldiers, it was obliged to ask for money from the several states, and hardly ever got as much as was needed. It was obliged to borrow millions of dollars from France and Holland, and to issue promissory notes which soon became worthless. After the war was over it became clear that this so-called government could neither preserve order nor pay its debts, and accordingly it ceased to be respected either at home or abroad, and it became necessary for the American people to adopt a new form of government. Between the old Continental Congress and the government under which we have lived since 1789, the differences were many; but by far the most essential difference was that the new government could raise money by taxation, and was thus enabled properly to carry on the work of governing.

If we are in any doubt as to what is really the government of some particular country, we cannot do better than observe what person or persons in that country are clothed with authority to tax the people. Mere names, as customarily applied to governments, are apt to be deceptive. Thus in the middle of the eighteenth century France and England were both called "kingdoms;" but so far as kingly power was concerned, Louis XV. was a very different sort of a king from George II. The French king could impose taxes on his people, and it might

therefore be truly said that the government of France was in the king. Indeed, it was Louis XV.'s immediate predecessor who made the famous remark, "the state is myself." But the English king could not impose taxes; the only power in England that could do that was the House of Commons, and accordingly it is correct to say that in England, at the time of which we are speaking, the government was (as it still is) in the House of Commons.

I say, then, the most essential feature of a government — or at any rate the feature with which it is most important for us to become familiar at the start — is its power of taxation. The government is that which taxes. If individuals take away some of your property for purposes of their own, it is robbery; you lose your money and get nothing in return. But if the government takes away some of your property in the shape of taxes, it is supposed to render to you an equivalent in the shape of good government, something without which our lives and property would not be safe. Herein seems to lie the difference between taxation and robbery. When the highwayman points his pistol at me and I hand him my purse and watch, I am robbed. But when I pay the tax-collector, who can seize my watch or sell my house over my head if I refuse, I am simply paying what is fairly due from me toward supporting the government.

In what we have been saying it has thus far assumed that the government is in the hands of upright and competent men and is properly administered. It is now time to observe that robbery may be committed by governments as well as by individuals. If the business of governing is placed in the hands of men who have an imperfect sense of their duty toward the public, if such men raise money by taxation and then spend it on their own pleasures, or to increase their political influence, or for other illegitimate purposes, it is really robbery, just as much as if these men were to stand with pistols by the roadside and empty the wallets of the people passing by. They make a dishonest use of their high position as members of government, and extort money for which they make no return in the shape of services to the public. History is full of such lamentable instances of misgovernment, and one of the most important uses of the study of history is to teach us how they have occurred, in order that we may learn how to avoid them, as far as possible, in the future.

When we begin in childhood the study of history we are attracted chiefly by anecdotes of heroes and their battles, kings and their courts, how the Spartans fought at Thermopylae, how Alfred let the cakes burn, how Henry VIII. beheaded his wives, how Louis XIV. used to live at Versailles. It is quite right that we should be interested in such personal details, the more so the better; for history has been made by individual men and women, and until we have understood the character of a great many of those who have gone before us, and how they thought and felt in their time, we have hardly made a fair beginning in the study of history. The greatest historians, such as Freeman and

Mommsen, show as lively an interest in persons as in principles; and I would not give much for the historical theories of a man who should declare himself indifferent to little personal details.

Some people, however, never outgrow the child's notion of history as merely a mass of pretty anecdotes or stupid annals, without any practical bearing upon our every-day life. There could not be a greater mistake. Very little has happened in the past which has not some immediate practical lessons for us; and when we study history in order to profit by the experience of our ancestors, to find out wherein they succeeded and wherein they failed, in order that we may emulate their success and avoid their errors, then history becomes the noblest and most valuable of studies. It then becomes, moreover, an arduous pursuit, at once oppressive and fascinating from its endless wealth of material, and abounding in problems which the most diligent student can never hope completely to solve.

Few people have the leisure to undertake a systematic and thorough study of history, but every one ought to find time to learn the principal features of the governments under which we live, and to get some inkling of the way in which these governments have come into existence and of the causes which have made them what they are. Some such knowledge is necessary for the proper discharge of duties of citizenship. Political questions, great and small, are perpetually arising, to be discussed in the newspapers and voted on at the polls; and it is the duty of every man and woman, young or old, to try to understand them. That is a duty which we owe, each and all of us, to ourselves and to our fellow countrymen. For if such questions are not settled in accordance with knowledge, they will be settled in accordance with ignorance; and that is a kind of settlement likely to be fraught with results disastrous to everybody. It cannot be too often repeated that eternal vigilance is the price of liberty. People sometimes argue as if they supposed that because our national government is called a republic and not a monarchy, and because we have free schools and universal suffrage, therefore our liberties are forever secure. Our government is, indeed, in most respects, a marvel of political skill; and in ordinary times it runs so smoothly that now and then, absorbed as most of us are in domestic cares, we are apt to forget that it will not run of itself. To insure that the government of the nation or the state, of the city or the township, shall be properly administered, requires from every citizen the utmost watchfulness and intelligence of which he is capable

# THE CITIZEN'S DUTIES TO HIS GOVERNMENT.

BY

CHARLES F. DOLE.

CONSIDER how numerous and important the services are which the government renders to its citizens. It extends its protection over their lives and property; it provides courts of justice, schools, and education; it maintains roads and carries the mails; it brings water and extinguishes fires; it guards the public health and cleanses the streets; it supports public hospitals. All these things, and more, are done by the government for its citizens. It would plainly be unfair that citizens should enjoy these benefits without making any return. There are several simple duties, therefore, which the citizens owe to the government.

## OBEYING THE LAWS.

In every civilized State there are definite laws. Some of them are very old, and no one knows when they were first made; others have been decreed by the government of the city, the State, or the nation, by the Legislature, the Congress, the Parliament, or the King. They treat of all sorts of subjects — of property, of commerce, of behavior. Some of the laws, and generally the oldest of all, are such as appeal to every one's conscience, such as we learn in our childhood; as, for example, not to steal or to injure another. We should obey these moral laws, if no courts threatened to enforce them. There are many other rules, ordinances, and laws, however, which have been found by experience to be necessary, or which serve the common convenience. Thus, the laws may require children to attend school, because no State can afford to let its youth grow up in ignorance.

Sometimes a law may seem to the individual citizen unnecessary or trivial, or may prove inconvenient. Nevertheless, no one has any right to put his personal preference or convenience before the laws which serve the public good. For example, in cities it is necessary to forbid the use of firearms, although a discreet or skillful person might carry a gun or pistol without injury. Employers are also liable to a fine for hiring boys or girls who ought to be in school, although sometimes their parents seem to need the money which the children might earn. If any business, however profitable, like making gunpowder or selling drugs, proves to be harmful or dangerous, the law may forbid or restrict it, to the inconvenience or even the loss of its owner. In all such cases the individual must submit to the laws. For it would be unjust to wish to indulge oneself, or to make money by any practice

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or business which either hurt or imperiled the public good; precisely as it would be unfair for a boy to throw stones upon the ball-ground where his fellows were playing.

### The Care of Public Property.

If we belonged to a base-ball or cricket club, every member of the club would try to take good care of the balls, bats, and wickets. For whatever waste or loss there were would have to come out of our spending-money. So in any home, no intelligent child would wish to break the furniture or waste the provisions, since the whole family would be poorer for every dollar thrown away. The same rule holds with the public property. All that belongs to the government really belongs to us all, like the furniture or the provisions of a great family. In the public buildings, the schoolhouses and the school-books, the fire-engines, and the machinery of all the different departments of public work, the highways, the lamps and lamp-posts, as well as the forts and navy yards, and iron ships, and lighthouses — in all these things which have cost hundreds of millions of dollars, we each have a share. It is as if every child was born heir to a fortune. No one is so poor as not to be better off for this grand public property. To waste or injure or deface or destroy anything that belongs to the government, therefore, is to injure ourselves. To break the glass in a public building would be the same kind of foolishness as to break glass in our own house.

We do not merely owe the government, that is, ourselves, the duty to do no injury to our own public property. We owe a positive duty to watch against harm or waste. If the treasurer of a club wasted the money, or the keeper of the bats and wickets left them in the rain, we should turn him out of office. So likewise, if we saw any officer wasteful of the public money, or careless in performing his work. Especially if we were ever hired by the government, we should be ashamed not to do as honest service as we should do for ourselves, since our work in such a case is really for the common good.

### The Duty to Vote.

We have already seen that it is a right or privilege to vote, so that any one would feel defrauded if his vote were taken away from him, or if it failed to be counted. But it is also a duty to vote. In other words, we are not asked to vote for our own sake, to protect our rights or our property, but for the good of the public and because the ballot is the weapon to protect the rights of all. As in a club we must vote at the election of officers in order to secure good management, so every citizen is responsible through his vote for the kind of government that he lives under. There is an old rule that "Silence gives consent." If, then, a set of bad or worthless men should plot to get the offices, all the citizens who took no trouble to vote against

them would help the bad party into power and would also be to blame for the harm they did.

Suppose, again, that the people were asked to vote Yes or No upon some proposed change in the constitution of the State, for example, a prohibitory amendment, forbidding the sale of intoxicating drinks; and suppose that many thousands did not vote at all. Whichever way the vote of the State went, those who did not vote would be to blame if harm came. For they did nothing to prevent it.

### The Duty to Pay the Taxes.

We have seen that the taxes under just government ought not to make people poorer. They are like money taken out of the pocket of the individual to put into the common purse, and by and by to expend for the common good; as when a party of boys contribute together to purchase a foot ball or a boat which no one of them alone could have afforded. So all the people of a city contribute to build good roads and to buy fire-engines, or to provide waterworks. It is every one's duty, then, to pay his share. For it would be extremely shabby to be willing to enjoy the advantages that the government gave without paying one's share toward the cost.

The government may expend money for something that a citizen does not care for; as for a school when the citizen has no children of his own, or sends his children to a private school. Nevertheless, since the schools are for the public good, and the country is more prosperous and the government safer by reason of them, whoever shares in the prosperity and safety that the schools help to bring, ought not to shirk paying the cost with the others.

It may happen that some citizen does not see the value of the public schools, or does not believe in building forts and war-ships; ought he to be obliged to help pay for what he does not believe in? It would be fair, indeed, for him to vote, when he has a chance, against the forts and warships, but if the majority is against him and the taxes are levied, it would be disgraceful to try to make others pay more than their share, in order to escape himself; as he in turn would think it unjust in the others to refuse to pay their taxes toward the objects, like roads and parks, which he believes in; precisely as in a society, as long as one belongs to it, one must pay the assessments as the majority vote.

It has often happened that men have avoided their taxes and even lied about their property, on the ground that "others do the same." This is a good reason why honest citizens should have the tax laws made simple, and require them to be fairly administered. If any method of raising the taxes tempts men of weak conscience to cheat, it is probably a bad method. But since "two wrongs do not make a right," there can be no excuse for any one to shirk, much less to deceive, and therefore to throw a heavier burden on honest persons,

because some one else is unfair. Indeed, it is a good rule everywhere to do yourself as you would wish all to do.

The truth is that, if one part of the citizens are expected to pay their share of the taxes toward objects which are good for another portion — if the Western farmers must pay for the lighthouses for the sailors, these in turn must pay cheerfully their share toward other objects, like the levees on the Mississippi river. If, meanwhile, some citizens seem to themselves to pay more than their share, yet every one is better off than if there were no government and no taxes to pay.

### The Duty of Public Service.

It is an ancient requirement that every able-bodied citizen must bear arms in case of war. This duty extends so far as to demand the citizen's life if it is needful to help save the State. For it is better that a part of the citizens should die, than that the State should be destroyed or enslaved. As a good father or a good son therefore would risk his life for the sake of the family, so a loyal citizen holds his life at the call of the government.

It may happen that the government makes a mistake and exposes the citizen's life without cause. Should be disobey, shirk his duty, or run away in order to save his life? It is evident that, in case of public danger, a riot or a war, there must be very prompt obedience to the summons of the sheriff, the marshal, or the governor. If no citizen would risk his life for his country until he was first made perfectly sure that the government was quite wise, there would be no reliance on any one. The rule is, then, that the citizen must share the risks of his country or his government, even though at times some one has blundered. For it is nobler to lose one's life, like the soldiers at Balaklava, in trying to save the honor of the country, than to be too prudent in trying to save one's own life.

### The Duty Sometimes to Take Office.

The public service is not only for times of war or danger. The State also claims of the citizen many forms of peaceful service. There are many offices which suffer, unless filled by able and patriotic men. Moreover, the office frequently carries no pay, as with the school committee and many town and city offices. Or, as in the case of jurors, the pay is small and the trouble is great. Or, as with the State legislatures, the duties of the office are tedious to many citizens. The faithful officer is also liable to partisan abuse, and in some cases to the loss of his place at the hands of those who want it for themselves. There are therefore many citizens who, for various reasons, do not desire office, or cannot, they think, afford to give up lucrative business of their own even to go to Congress, or to be made a judge or mayor or a governor, much less to serve without pay on some public commission. But the State needs most the very men who desire office least,

and who have no selfish ends to seek by taking it. Since the State can command even the citizen's life, it seems to follow that he ought equally to give up his time when called to take office for the public good.

### Public Spirit.

In almost every community there are certain men and women who are known as *public spirited.* Others may be selfish or narrow-minded, and vote or act as their own private interests seem to require. But the public-spirited citizens take broad and generous views, and even prefer the good of the State or the nation to their own profit. Thus in the Civil War, while a narrow-minded man feared about his business, or waited until bounties were paid before he enlisted, public-spirited men cheerfully risked their persons and property for the support of the government. The public-spirited are equally willing to be taxed for libraries and parks to benefit the people. In other words, they not only perform their duties to the State with honesty, but they take pleasure in serving the public, and are liberal beyond the requirement of the law.

### Exceptions.

It is possible that a government might require of a citizen what his conscience forbade. Thus under the Roman emperors Christians were sometimes required to offer sacrifices to the heathen gods. This is like the case where a wrong or foolish parent commands a child to act against his conscience. But though one must certainly obey his conscience, yet if he breaks a bad or foolish law, he must be prepared to take the legal consequences of disobedience, perhaps to go to jail, or to pay a fine; or, even to lose his life, as in the case of Socrates or of Sir Thomas More. Moreover, the individual who ventures to break a law on his own judgment may prove to have been wrong, and his conscience to have been unenlightened. We call men fanatics who set up some supposed rule of their own conscience, or of their religion, against the general good of their fellow-men.

Although it is the general duty of the citizen to vote, there may be cases in which one cannot conscientiously vote. The voter might have to choose between two measures, both of which seem wrong, or between two candidates, both of whom are unfit for the place. It cannot be duty to do a wrong, or to tell a lie, by one's vote, or to seem to approve what one does not honestly wish for. Thus if two political parties appear for the time to further wrong policies, or to put up bad men, one may have to withdraw from voting with either of them until one or the other party changes its character, or until he can join others in forming a new party. But it would not be right to abstain from voting longer than is absolutely necessary. As before, one must do what he wishes every one else to do; but while he would wish every one to abstain from voting for a bad or unfit man, he would not wish others to be content till the government was set right and in good hands.

At the time of the War of Independence our forefathers complained that it was unjust to pay taxes to England without being represented in the British Parliament, which made the taxes. Their refusal to pay the stamp tax led to the war. In this case, however, the colonists had no peaceful means of opposing the odious tax except to petition the Parliament. In our government, if an unjust tax were imposed, we have the courts to redress wrong. We can also vote for representatives who would take measures to change a wrongful tax.

It has sometimes happened that a public officer has been required to perform duties against his conscience. Thus a marshal of the United States might once have had to act against his conscience in arresting a fugitive slave. There would, however, be no obligation to take public office, if the laws required really wrongful conduct. So if an army officer, who must obey orders as long as he holds command, believed any war to be unjust, he could resign, as Granville Sharp, the friend of America, gave up his place in the Ordnance Office of England because he could not conscientiously handle war material to be used against the American colonies.

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## THE YOUNG MAN AND THE NATION.

BY

SENATOR ALBERT J. BEVERIDGE.

IF to be a Roman [in the days of its glory] was greater than to be a king, what is it to be an American now?

Think of it! To be an American at the beginning of the twentieth century!

Ponder over these eleven words for ten minutes every day. After a while you will begin to appreciate your country, its institutions, and the possibilities which both produce.

Realizing, then, that you are an American, and that, after all, this is a richer possession than royal birth, make up your mind that you will be worthy of it, and then go ahead and be worthy of it.

Be a part of our institutions. And understand clearly what our institutions are. They are not a set of written laws. *American institutions are citizens in action.* American institutions are the American people in the tangible and physical process of governing themselves.

A book ought to be written describing how our government actually works. I do not mean the formal machinery of administration and law-making at Washington or at our state capitals. These multitudes

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of officers and groups of departments, these governors and presidents, these legislatures and congresses, are not the government; they are the instruments of government.

*The people are the government.* What said Lincoln in his greatest utterance? "A government of the people, for the people, *and by the people,*" are the great American's words. And Lincoln knew.

The real thing is found at the American fireside. This is the forum of both primary and final discussion. These firesides are the hives whence the voters swarm to the polls. The family is the American political unit. Men and measures, candidates and policies, are there discussed, and their fate and that of the Republic determined. This is the first phase of our government, the first manifestation of our institutions.

Then comes the machinery through which these millions of homes "run the government." I cannot in the limited space of this paper describe this system of the people; the best I can do is to take a type, an example. In every county of every state of the Nation each party has its committee. This committee consists of a man from each precinct in each township of the county. These precinct committeemen are chosen by a process of natural selection. They are men who have an aptitude for marshaling their fellow men.

In the country districts of the Republic they are usually men of good character, good ability, good health, alert, sleepless, strong-willed. They are men who have enough mental vitality to believe in something. When they cease to be effective they are dropped, and new men substituted by a sort of common consent. There are nearly two hundred thousand precinct committeemen in the United States.

These men are a part of American institutions in action. They work all the time. They talk politics and think politics in the midst of their business or their labor. Their casual conversation with or about every family within their jurisdiction keeps them constantly and freshly informed of the tendency of public opinion.

They know how each one of their neighbors feels on the subject of protection, or the Philippines, or civil service, or the currency. They know the views of every voter and every voter's wife on public men. They understand whether the people think this man honest and that man a mere pretender. The consensus of judgment of these precinct committeemen indicate with fair accuracy who is the "strongest man" for his party to nominate, and what politics will get the most votes among the people.

This is their preliminary work. When platforms have been formulated and candidates have been chosen, these men develop from the partisan passive to the partisan militant. They know those who, in their own party, are "weakening," and by the same token those who are "weakening" in the other party.

They know just what argument will reach each man, just what speaker the people of their respective sections want to hear upon public

questions. They keep everybody supplied with the right kind of literature from their party's view-point.

They either take the poll of their precinct or see that it is taken; and that means the putting down in a book the name of each voter, his past political allegiance, his present political inclinations, the probable ballot he will cast, etc.

Not many of these men do this work for money or office. There are too many of them to hope for reward. Primarily they do it because they are naturally Americans, because they have the gift of government, because they like to help "run the show." They are useful elements of our political life, and they are modest. They seldom ask anything for themselves.

They do require, however, that their opinions shall be taken into account as to appointments to office made from their county, and of course they make their opinions felt in all nominating conventions. Without these men our "American institutions" would look beautiful on paper but they would work haltingly. They would move sluggishly. They might even rust, and fall to pieces from decay.

This much space has been given to the political precinct committeeman because, as I have said, he is a type. He is the man who sees that the "citizen" does not forget his citizenship. This great body of men, fresh from the people, of the people, living among the people, are perpetually renewed from the ranks of the people.

All this occurs, as has been said, by a process of natural selection. The same process selects from this great company of "workers" county, district, and state committeemen — county, district, and state chairmen. And the process continues until it culminates in our great National committees, headed by masterful captains of popular government, under whose generalship the enormous work of National and state campaigns is conducted.

Very well. If you appreciate your Americanism, young man, show it by being a part of American institutions. Be one of these precinct committeemen, or a county committeeman, or a state committeeman, or a worker of some kind. If *you* do not, a bad man will; and that will mean bad politics and bad government.

You see, this whole question of good government is right up to *you*. *You* are the remedy for bad government, young man — *you* and not somebody else, not some theory. So be a committeeman or some sort of a "worker" in real politics. Help run our institutions *yourself*, or, rather, be a part of our institutions yourself.

If you have neither the time nor aptitude for such active work, at least be a citizen. That does not mean merely that you shall go to the polls to vote. It does not even mean that you shall go to the primaries only. It means a great deal more than that.

At the very least be a member of an active political club which is working for your party's success. There are such clubs in most wards of our cities.

They are the power-houses of our political system. Party sentiment finds its first public expression there — often it has its beginnings there in the free conversations which characterize such American political societies. You will find the "leaders" gathering there, too; and in the talks among these men those plans gradually take form by which nominations are made and even platforms are formulated.

These "leaders" are men who, in the practical work of politics, develop ability, activity, and effectiveness. There is a great deal of sneering at the lesser political leaders in American politics. They are called "politicians," and the word is used as a term of reproach, and sometimes deservedly. But ordinarily these "leaders," especially in the country districts of the Republic, are men who keep the machinery of free institutions running.

The influence of no boss or political general can *retain* a young man in leadership. Favoritism may give you the place of "local leader;" but nothing but natural qualities can keep you in it. The more we have of honest, high-grade "local leaders," the better.

Whether you, young man, become one or not, you ought at least to be part of the organization, and work with the other young men who are leaders. But be sure to make one condition to your fealty — require them to be honest.

"I have no time for politics," said a business man; "it takes all my time and strength to attend to my business."

That means that he has no time for free institutions. It means that this "blood-bought privilege" which we call "the priceless American ballot" is not worth as much to him as the turning of a dollar, or even as the loss of a single moment's personal comfort.

"Come down to the club to-night; we are going to talk over the coming campaign," said one man to another in an American city of moderate size and ideal conditions.

"Excuse me," was the answer; "we have a theater party on hand to-night."

Yes; but while the elegant gentleman of society enjoys the witty conversation of charming women, and while the business man is attending to his personal affairs and nothing else, the other fellows are determining nominations, and under the direction of able and creative political captains shaping the politics of parties, and in the end the fate of the Nation.

Of course that is all right if that is your conception of American citizenship. But if this is going to be "a government of the people and by the people," *you,* as one of the people, have got to take part in it. That means you have got to take part in it *all the time.*

Occasional spasms of violent civic virtue amount to little in their permanent results. They only scare bad men for a day or two. Their very ardor soon burns them out. The citizen has got to do more than that — he has got to take an every-day-and-every-week interest in our civic life. If he does not, our brave and beautiful experiment in self-

government will surely fail and we shall be ruled not even by a trained and skillful tyrant, but by a series of coarse and corrupt oligarchies.

In ancient Israel a certain proportion of the year's produce was given to the Temple. In like manner, if popular government means anything to you, you have got to give up a certain portion of your time and money to *being a part* of this popular government.

Just this is the most important matter in our whole National life. Recently there died the greatest master of practical politics America has produced. Firmly he had kept his steel hand upon his state for thirty years. A dozen times were mighty efforts made to break his over-lordship. Each time his resourcefulness, audacity, and genius confounded his enemies. But finally that undefeated conqueror, death, took this old veteran captive.

He left an able successor in his seat of power, but a man without that prestige of invulnerability which a lifetime of political combat and victory had given the deceased leader. "Here," said every one, "is an opportunity to overthrow the machine." Within a few months an election occurred — not a national election, but one in which the "machine" might have been crippled.

But, *mirabile dictu,* the "good people," the "reformers," the "society" and "business" classes, *did not come out to vote.* They not only formed no plans to set up a new order of things, *they did not even go to the polls.* Yet these were the descendants of the men who founded the nation and who set free institutions in practical operation.

This shows how American institutions, like everything else, have in themselves the seeds of death if they are not properly exercised. When the great body of our citizens become afflicted with civic paralysis, it is the easiest thing in the world for the strong and resourceful "boss," by careful selection of his precinct committeemen and other local workers all over his state, to seize power — legislative, executive, and even judicial. It has been done more than once in certain places in this country.

Where it is successful, *the Republic no longer endures.* The people no longer rule; an oligarchy rules in the name of the people. And where this is true, the people deserve their fate. And so, young man, if you do not expect this fate to overtake the entire country, *you* have got to get right into "the mix of things."

*You,* I say, not some other man, but *you, you, you. You* — you yourself — YOU are the one who is responsible. Quit your aloofness. Get out of any clubs and desert all associations which sneer at active work in ward and precinct. Do not get political locomotor ataxia.

It was a fine thing that was said by a political leader to a singularly brilliant young man from college who, with letters of unlimited indorsement from the presidents of our three greatest universities, asked for a humble place in the diplomatic service. He wanted to make that service his career.

"I like your style," said the man whose favor the young fellow was

soliciting. "Your ability is excellent, your recommendations perfect, your character above reproach, your family a guarantee of your moral and mental worth. But you have done nothing yet among real men.

"Go back to your home; get out of the exclusive atmosphere of your perfumed surroundings; join the hardest working political club of your party in your city; report to the local leader for active work; mingle with those who toil and sweat.

"Do this until you 'get a standing' among other young men who are doing things. Thus you will get close to the people whom, after all, you are going to represent. Also this contact with the sharp, keen minds of the most forceful fellows in your town will be the best training you can get for the beginning of your diplomatic career."

"Now let me tell you this," said President Roosevelt to this same young man: "You may have a small under-secretaryship; but let me tell you this," said he; "do not take it just yet. You are only out of college. Take a post-graduate course with the people. Get down to earth. See what kind of beings these Americans are. Find out from personal contact.

"If you belong to exclusive clubs, quit them, and spend the time you would otherwise spend in their cold and unprofitable atmosphere in mingling with the people, the common people, merchants and street-car drivers, bankers and working men.

"Finally, when you get your post, do as John Hay did — resign in a year, or a couple of years, and come home to your own country, and again for a year or two get down among your fellow Americans. In short," said he, "be an American, and never stop being an American."

That is it, young man — that is the whole law and the gospel of this subject. Be an American. And do not be an American of imagination. You cannot be an American by seeing visions and dreaming dreams. You cannot be an American by reading about them. Professor Munsterberg's volume will not make you an American any more than a study of tactics out of a book will make you a soldier.

It is the field that makes you a soldier. It is marching shoulder to shoulder with other soldiers that makes you a soldier. It is mingling with other Americans that makes you an American. Our eighty millions will make you American. Keep close to them. The soil will make you American. Keep close to it.

Utilize your enthusiasms. Do not neutralize them by permitting them to be vague and impersonal. Be for men and against men. Be for politics and against policies. And remember always that it is far more important to be for somebody and something than to be against.

There is an excellent though fortunately a small class of citizens in this and every other country who are never for anybody but always against somebody. Frequently these men are right in their opposition; but their force is dissipated because they are habitually negative.

I know of nothing better for a young man's character than that he

should become the admirer and follower of some noted public man. Let your discipleship have fervor. Permit your youth to be natural. But be sure that the political leader to whom you attach yourself is worthy of your devotion.

Usually this will settle itself. Public men will impress you not only by their deeds, words, and general attitude; but also through a sort of psychic sense within you which illuminates and interprets all they say and do, and makes you understand them even better than their spoken words.

This subconscious intelligence which the people come to have of a public man is seldom wrong.

Somehow or other the people know instinctively those who really are unselfishly devoted to the nation's interest. *In the end* they never fail to know the man who is honest.

This instinctive estimate of the qualities of mind and soul of public men will probably select for you the captain to whom you are to give your allegiance. Be faithful and earnest in your championship of him. In this way you make your political life personal and human.

You give to the policies in which you believe the warmth and vitality of flesh and blood. And, best of all, you increase within yourself human sympathies and devotions, and thus make yourself more and more one of the people who in due time, in your turn, it may be your duty to lead, if the qualities of leadership are in you.

This matter of leadership among public men is becoming more and more important, because personality in politics is meaning more every day. Obeying generally, then, your instinct as to the public men whom you intend to follow, subject your choice to the corrective of cold and careful analysis.

It is probably true that the greatest danger of our future is the peril of classes, and inseparably connected with classes the menace of demagogy. The last decade has revealed signs that the demagogue, in the modern meaning of that word, is making his appearance in American civic life.

Such men always seize the most attractive "cause" as argument to the people for their support. They are quite as willing to pose as the especial apostle of righteousness and purity as they are to enact the character of the divinely appointed tribunes of patriotism. Whatever the political fashion of the day may be, your demagogue will appeal to it. It makes no difference what methods he finds necessary to use, so that he can achieve the power and consequence which is his only purpose.

If the ruling tendency be for honesty, these men will make that serve their purpose, or commercialism, or expansion, or war, or peace, or what not. There is no conviction about them. Sometimes such a man will represent himself as a great conservative. He does this not because he is conservative (sometimes he does not even know what that word really means), but because he thinks by associating his name with this

word he can capture the "solid" elements among the people, business men and the like.

These illustrations can be multiplied without limit. They are as numerous as the "issues" which can be used to influence the people. Beware of the demagogue in whatever guise he presents himself. Look out for the play-actor in politics. Whether he wear the cloth of the pulpit, the uniform of the soldier, the garment of the reformer, he is always the same at heart, never for the people, always for himself; never for the nation and the future, always for power and the present.

Make sure, then, that the captain whom you elect to follow is above all other things sincere. Insist upon his being genuine. See to it that he is intellectually honest. I do not mean that he should be honest in money matters alone, or in telling the truth merely. I mean that he should be square with himself, as well as with you and the world. When a public man is honest and in earnest, you know it — know it without knowing why.

It is safe to follow such a man as this even when you do not agree with all of his public views. You know that he is honest about them; and a man who is honest *within himself* will change his views, no matter how dear they may be to him, when he finds that he is mistaken about them. The first and last essential of the men who are to voice the opinion and enact the purposes of the American people is an honesty so perfect that it is unconscious of itself.

"He does not deserve the least credit for being square," said Dr. Albert Shaw, the eminent editor, scholar, and publicist, concerning a public man; "he was born that way. His mind is so upright that he cannot help saying what he thinks. It would be impossible for him to tell you or the people a falsehood. He is truth personified. His honesty works as naturally as his heart beats, quite free from the influences of his will."

That is the kind of a political leader you ought to attach yourself to, while your young days last and your political and civic character is forming. But follow no man who is striving merely to advance his personal interests. What are they to you? Be sure that the man you choose for your chief is trying to be something for the nation rather than for himself.

Of course you will belong to some political party. That is all right. Be a partisan. And be a hearty partisan while you are about it. But do not be a narrow one. Never forget that parties are only modes of political action. They are not sacred, therefore. So never mistake partisanship for patriotism. Remember always that your only reason for belonging to any particular party is because you find that the best method of being an American.

When your party is fundamentally wrong on some absolutely vital question of *principle* which affects the fate of the Republic, do not hesitate to leave it. It has ceased to be of any use to you. Because your political association has been with certain men is no reason at all

for continuing it. Or, rather, it is purely a sentimental reason, like that which makes the companionship of friends so dear, or the comradeship of soldiers so lasting.

But do not break away from your party merely because you think it wrong on minor questions. *If you think its general tendency right, stay loyally with it through its common mistakes.* Try to prevent those mistakes within the party. Fight like a man to make your party take the right course on every question, big or little, as you see it.

But when you are unable to convince the majority of your party associates that they are wrong; when they think that you are the person who is wrong, fall in line with them and march in the ranks, battling even more vigorously than you would had you prevailed. If the majority were right and you were wrong, you ought to help execute their views. If the majority were wrong and you were right, the earlier that fact is demonstrated the better for you and everybody.

So keep step with your rank and file, whether your party does what you think it ought to do or not on matters of passing moment. But I repeat, on large issues which come to your conscience — *on questions which you think affect the destiny of the nation,* you are a traitor to the Republic if, in spite of your convictions, you stand by your party and against your country.

But to break with your party on minor issues is foolish. A certain class is coming to regard leaving one's party as a smart thing. But it is not a smart thing. Quitting your party does not necessarily mean independence. It may mean that, and then again it may mean stupidity; and still again it may only mean a "sore head," as the political phrase has it.

In a country as old as ours there finally comes to be in politics a fundamental division. There is the constructive and progressive on the one side, and the destructive and reactionary on the other side. These are merely the centripetal and centrifugal forces of nature at work in human society. Usually it is found that one of these parties is naturally the governing party, and the other one is naturally the party of opposition.

Not only your judgment but your instincts will tell you, young man, to which one of these forces you belong. Each has its uses. You can well serve your country in either organization. It is merely a question as to whether you are in character and temperament a builder, a doer of things, or a critic of things done and the doing of them. Each is necessary.

I have no quarrel with your partisan creed, no matter what it is. That is your business. But whatever you are, be national. Be broad. Do not be deceived by catchwords. Remember that this is a nation in the making. When the first railroad was built across the boundaries of states it modified old-time interpretations of our Constitution.

Telegraph and telephone wires, steam and electric railways, all the means of instantaneous communication which this wizard-like age of

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PORTRAIT GROUP

1. Arthur T. Hadley, LL.D., President Yale University
   (See "The Moral Duties of a Free Citizen.")
2. Albert J. Beveridge, U. S. Senator from Indiana
   (See "The Young Man and the Nation.")

ours is weaving from ocean to ocean, are consolidating the American people into a single family.

Natural conditions and the ordinary progress of industry and invention are making old methods inadequate and unjust. So keep abreast of the growing nation in your political thinking. Solve all American problems from the view-point of the nation, and not from the view-point of state or section. Consider the American people *as* a people, and not as a lot of separate and hostile communities. Be national. Be an American. Know but one flag.

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## MORAL DUTIES OF A FREE CITIZEN.

BY

A. T. HADLEY,

President of Yale University.

MEN enjoy a great deal more liberty today than they ever did before. Political progress has freed them from the danger of arbitrary arrest and imprisonment. Religious progress has freed them from the terrors of superstition. Industrial progress has freed them from some of the labor and from much of the hardship which fell to the lot of their fathers.

We speak of this liberty as a blessing. So it is if we use it rightly; if we use it wrongly it is a curse. If the members of a free community employ that freedom to make the most of their own powers of public service, it gives them unbounded chance for progress. If they simply employ that freedom to please themselves, whatever progress there is will be in the wrong direction. Liberty will be followed by license, license by revolution, revolution by despotism. This has been the fate of every nation, ancient or modern, where people used their freedom as a pretext for doing what they most enjoyed at the moment.

Freedom can be permanent only when the majority of the free citizens are ready to exercise self-control. It is a substitution of one form of government for another — government by one's own conscience instead of government by the club of the policeman. The obligation to serve the community remains in force, but each man is given the right to serve it in his own way. This is the kind of liberty which preserves nations instead of destroying them.

This duty of self-control, if properly understood, reaches out widely into all the different departments of our life. Self-control is not the mere negative thing that some of us suppose. It is not enough that a free man should abstain from the grosser vices of gambling, drunkenness, and sensuality. He must do something more than this. He must make it his patriotic duty to render more service to his fellow men than the law will exact. It is not enough for him to abstain from those things which will place him in jail or cause him to be socially

ostracized. Morality of this sort belongs to a slave, not to a free man. The man who will only do the good that he is compelled to do does not deserve to have charge of his own destiny — much less to have charge of the destinies of his fellow men. The man who regards life as a game in which he may get all the money or social success or public office that he can without violating the rules, is a mere gamester, not a patriotic citizen. In business or in politics, in literature or in society, the only man who merits the freedom which his fathers have won for him is he who is ambitious, not to get all that he can out of the country but to put all that he can into it.

This obligation of serving others more than the law can compel us to do extends beyond the domain of outward acts, into that of words and thoughts. The man who believes idle tales of scandal and repeats them to his neighbors is not fit to be a citizen of a free commonwealth. It is characteristic of a gentleman that he prefers to say and believe the things that will help his associates instead of hindering them. The highest type of man, says St. Paul, "thinketh no evil, rejoiceth not in iniquity, rejoiceth in the truth." This is the plain duty of a gentleman. It is one of the great dangers of the present day that we so often lose sight of this duty. The newspapers and magazines are far more fond of saying bad things about people than of saying good ones. This is not the fault of the newspapers and magazines. It is the fault of their readers. The press gives currency to unproved slanders because the public likes to repeat such things from mouth to mouth without inquiring too closely whether they are true. This habit of tale telling and tale bearing, if unchecked, is strong enough to undermine the whole foundation on which civilized society rests. People must see that it is their duty to work together and not apart; to find the best in their neighbors instead of the worst; to control wherever it exists the desire to exalt ourselves by defaming somebody else. On that condition, and on that condition only, can we work together as citizens of a free commonwealth. When a democracy frees its members from the burdens of slavery it demands that they accept the obligations of gentlemen.

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## AMERICAN RESPONSIBILITIES.

BY

PROF. T. H. HUXLEY.

From His Address at the Opening of the Johns Hopkins University.

I CONSTANTLY hear Americans speak of the charm which our old mother country has for them, of the delight with which they wander through the streets of ancient towns, or climb the battlements of mediaeval strongholds, the names of which are indissolubly associated with the great epochs of that noble literature which is our common inheritance; or with the blood-stained steps of that

secular progress, by which the descendants of the savage Britons and of the wild pirates of the North Sea have become converted into warriors of order and champions of peaceful freedom, exhausting what still remains of the old Berserk spirit in subduing nature, and turning the wilderness into a garden. But anticipation has no less charm than retrospect, and to an Englishman landing upon your shores for the first time, traveling for hundreds of miles through strings of great and well-ordered cities, seeing your enormous actual, and almost infinite potential wealth, in all commodities, and in the energy and ability which turn wealth to account, there is something sublime in the vista of the future. Do not suppose that I am pandering to what is commonly understood by national pride. I cannot say that I am in the slightest degree impressed by your bigness, or your material resources, as such. Size is not grandeur, and territory does not make a nation. The great issue, about which hangs a true sublimity, and the terror of overhanging fate, is what are you going to do with all these things? What is to be the end to which these are to be the means? You are making a novel experiment in politics on the greatest scale which the world has yet seen. Forty millions at your first centenary, it is reasonably to be expected that, at the second, these states will be occupied by two hundred millions of English-speaking people, spread over an area as large as that of Europe, and with climates and interests as diverse as those of Spain and Scandinavia, England and Russia. You and your descendants have to ascertain whether this great mass will hold together under the forms of a republic, and the despotic reality of universal suffrage; whether state rights will hold out against centralization, without separation, whether centralization will get the better, without actual or disguised monarchy; whether shifting corruption is better than a permanent bureaucracy; and as population thickens in your great cities, and the pressure of want is felt, the gaunt spectre of pauperism will stalk among you, and communism and socialism will claim to be heard. Truly America has a great future before her; great in toil, in care, and in responsibility; great in true glory if she be guided in wisdom and righteousness; great in shame if she fail. I cannot understand why other nations should envy you, or be blind to the fact that it is for the highest interest of mankind that you should succeed; but the one condition of success, your sole safeguard, is the moral worth and intellectual clearness of the individual citizen. Education cannot give these, but it may cherish them and bring them to the front in whatever station of society they are to be found; and the universities ought to be, and may be, the fortresses of the higher life of the nation.

# PATRIOTISM.

THE MEANING OF PATRIOTISM, BY MRS. DONALD MCLEAN, *President-General National Society Daughters of the American Revolution.*

IN these modern times, when complexity of life is prevalent and the emotions are under the high strain of constant pressure, there may arise frequent questions as to the advisabilty of inculcating in the mind and soul of childhood various trends of thought and adjurations as to certain lines of living. But there can be but one opinion as to the advisability of sowing the seeds and nurturing the growth of high patriotism in the children of the nation — such patriotism as purifies the national life and keeps to its highest standard the national ideal.

Patriotism does not mean only fighting for the flag when endangered by attack, though to the eyes and heart of childhood this is naturally the most apparent object lesson in patriotic fervor, and indeed the impulse to such defense should never be belittled, for it is the primary duty of every boy or girl born under the Star Spangled Banner. But patriotism means also the constant memory of the exalted souls which conceived this Republic as built upon the foundation stones of liberty and justice. And that such souls are remembered is the surest incentive to the living power in the present day of the same exalted thought and effort in the preservation of the country's true spirit. In peace and in war the youth of our country can maintain its purity as a Republic and its pre-eminence as a nation.

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BE FAIR! A PATRIOTIC MESSAGE, FROM MRS. LIZZIE G. HENDERSON, *President-General United Daughters of the Confederacy.*

IF I am to send a message to the girls and young women of our country, North, South, East, and West, I would say first of all: Be fair! Recognize the fact that people may be just as honest as you are and yet differ radically with you regarding very important things. Judge no part of our common country until you know every side of the question upon which you are inclined to pass judgment, and do not go to sensational newspaper reports nor to political speeches for your information. Travel in your own country first of all, that you may become better acquainted with your own countrymen and the conditions surrounding them. Don't run off to Europe the first opportunity you have for a nice trip. Europe has only one advantage over us, the fact that it is buried centuries deep in history. The most important thing in my eyes, for Americans to do, is to become thoroughly acquainted with each other. The people in New England and the South don't know each other half as well as they know the Europeans. For we read intelligent and unprejudiced books about the Europeans and visit their countries, studying them and their surroundings, whenever

we have an opportunity to do so. But the fewest of us know anything of each other, having only false impressions gotten from sensational newspaper articles and political speeches. And those of us who have met and known each other, know there is much for each to be proud of in the other. We are the same people, and are pretty apt to act in the same way, given the same conditions. Read the lives, the nearly always self-sacrificing lives of all our great men — our countrymen — from every part of these United States, and feel proud of them whatever section they come from. View greatness as greatness, whatever point of the compass you see it from, and give to it grateful homage for the examples set and the benefits bestowed on our whole country by it.

To parents and teachers, I would say: See to it that the children in your part of the country are taught the truths of history. And do not let them read books abusive of any part of our country. Teach the children that the grave of an American Soldier is a patriot's grave and must be cared for as such. See that monuments are built to perpetuate the brave deeds of our countrymen, wherever they are buried. Let the different clubs take up the work of educating the children of soldiers and sailors. It is true that all the States give all their children advantages for a common school education. But, how many a boy and girl goes without a higher education for want of money to go to colleges. If they be sons and daughters of men who have served their country in any capacity, take up the work of educating them. And use your influence for the election of the men who will do the most good in the office sought. Say to your voters, teach it to the children as they are growing up: "The man who has to buy votes, whether with money or offices, is not the right man to represent the people of America in any office however lowly. A man who would tempt a weaker man to take any kind of a bribe is not fit to be even the keeper of a prison's doors, but only to wear the stripes within those doors. A man who is not able to do his own thinking, and not be controlled by some political ring, is too small of mind and character to hold an office in America." Teach the children to be proud of the great deeds of Americans whatever part of the country they are from. And above all teach them that patriotism is a large part of godliness.

This seems to be the very period when a broad patriotism could be taught to the young people of America and I bid you godspeed in your undertaking.

OBEDIENCE; THE HIGHEST PATRIOTISM, BY MRS. ABBIE A. ADAMS, *National President of the Woman's Relief Corps.*

COULD I gather about me the boys and girls of America, and give to them a message, and condense the message into one word, that word would be obedience; not in the servile sense, but in its highest significance.

Obedience to the instincts of right, that as possessed by every intelligent human being. Obeying father and mother, and that means to be truthful, loving, and reverent. Obedient to your instructors which insures intelligence, integrity, and education.

Obedience to the laws of courtesy, never stooping to speak an untruth or to do a mean act, nor to hide behind another's failings, your own mistakes, or wrongdoing.

We hear much the last few years of the corruption in high places, and that men, and women too, of renown have defiled the positions of honor entrusted to their keeping. If in early life these individuals had listened to the whisperings of conscience, and in later years practiced the lessons of obedience to truth and justice taught them in childhood, the tempter "Self-aggrandizement" would not have found them such ready victims to its blandishments. The first law of discipline taught the soldier is that of obedience, and upon his close adherence to that command depends largely his prospects for a promotion from the ranks. So it is in civil life. If you fail to recognize the higher laws that govern you, soon it will be easy to evade or disobey them, which if persisted in, may lead to the lamentable and pitiable condition of "Phillip Nolan, the man without a country." If not that, then without the respect of those with whom you must associate.

While we look to the legislature and executive powers of the land to give to us just and equitable laws, remember that what is best for the nation is best for the community, and what is right for the community, is right for the individual.

In a few years the boys and the girls of to-day will be the lawmakers and the homekeepers of these United States, and it is necessary that they start life aright.

Be leaders in all things for the advancement of humanity — not a hindrance to the wheels of progress. You can no more live without exerting an influence than the oak can stand without casting a shadow. Let that influence be always for a higher civilization and the uplifting of humanity. As a final admonition let this thought remain with you, that no matter how high ascends the star of your ambition, over it and guarding it with zealous care will wave "Old Glory," our nation's emblem, dictating Peace to the word and demanding obedience to the laws of justice from all who claim its protection.

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PORTRAIT GROUP

1. Mrs. Abbie A. Adams
   (See "Patriotism.")
2. Mrs. Donald McLean
   (See "Patriotism.")
3. Mrs. Frederic Schoff, President National Congress of Mothers
4. Mrs. David O. Mears, First President of the New York State Assembly of Mothers
5. H. V. Speelman
   (See "Patriotism.")

PATRIOTISM ESSENTIAL TO GOOD CITIZENSHIP, BY HARLEY V. SPEELMAN, *Commander-in-Chief Sons of Veterans, U. S. A.*

THE teaching of patriotism is just as essential now as when its principles were inculcated by Washington and his compatriots, or when the preservation of the Union and the maintenance of its institutions were fought for and sustained by Lincoln and the army of the North.

Great problems, affecting the welfare of the Republic, are constantly arising, and the rightful solution of these momentous questions devolves upon the truly patriotic citizenship of our land. To the end that the "Land of the Free and the Home of the Brave" may ever continue as such, in fact as well as in name, it behooves every loyal citizen to teach, both by precept and example, love of country and of home. Born at the fireside, this love is certain to be given impetus and gather power through the medium of the public schools, the pulpit, the press, the rostrum, and in the walks of every day life.

Reposing full confidence in the integrity and ability of the men whose ancestry established the government in 1776, and saved it in 1861, an abiding faith obtains that the welfare of the Nation, resting in their hands, is, and will ever continue secure and indestructible. This belief, well founded, will never be shaken, if truthful history is instilled into the minds of the youth of the country. Keep the camp-fires burning on the hilltops and let them serve as beacon-lights to guide the onward steps of the millions yet to be.

Teach to the rising generations, and especially to the incoming millions from other lands, the true principles of patriotism — this done, our institutions will remain secure, our Union will continue incorruptible and indivisible.

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A NOBLE EXAMPLE, BY THE HON. WINSLOW WARREN, *President-General Society of the Cincinnati.*

THE Society of the Cincinnati was instituted May 10, 1783, and is composed of descendants in the oldest line of officers of the American Army of the Revolution. Its object is to perpetuate the remembrance of the deeds and principles of the men of the Revolution and the mutual friendships formed under the pressure of common danger. It is composed of societies in the original thirteen States and meets triennially.

Like other patriotic societies it aids in keeping before the people the objects of that Revolution and the American principles and ideals upon which this popular government was founded. It strives to inculcate principles which shall lead to the highest citizenship and to preserve unimpaired the rights and liberties of the people under the Constitution and laws of the United States. It believes that a constant remembrance of what our liberties cost and of the truths of the Declaration of Independence is essential to the education of the people and the permanence of their Republican government.

# A SYLLABUS OF CIVICS.

BY

F. D. BOYNTON,

Superintendent of Schools, Ithaca, N. Y.

**This syllabus is intended to give in a brief but clear manner a working knowledge of our government complete in development and self-explanatory.**

**To the young Americans who cannot carry their studies beyond the Grammar School, who love their country and are true to its flag, who desire to enter upon the duties of active life with an intelligent knowledge of the Great Republic of which they are citizens, this Syllabus will surely be helpful.**

**It is introductory to the larger work entitled "School Civics" by the same author and publishers.**

## EARLY FORMS OF GOVERNMENT — GENERAL GOVERNMENT.

Originally this whole continent of North America belonged to and was occupied by the aboriginal savage — the Indian; but the close of the fifteenth century, which was marked by great activity in the field of discovery, revealed its existence to Europe, and European nations soon partitioned the entire continent among themselves, as they have done with Africa and seem likely to do with China. When people desired to come to this country for the purpose of settlement, it was necessary for them to obtain permission from the government interested in that portion of the new country which they expected to occupy. The permits thus granted formed the basis of the new governments set up on this side of the Atlantic.

Sometimes these permits were granted by the king to a company, whose members either sent out colonists to the new country or came themselves as colonists. Such permits were known as Royal Charters and were in reality a form of constitution granted by the king to the colonists, defining their rights and privileges. They usually outlined the form of government, providing for a governor and council. Sometimes these permits were granted to individuals called proprietors, and the governments set up by them were called Proprietary Governments. These proprietors in turn granted charters to their colonists, so that in general the government of charter colonies and of proprietary governments was very similar.

In time, however, all but a few of the colonies lost or surrendered their charters, passed under the direct government of the mother country (England), and came to be known as Royal Provinces. In the royal provinces the king could rule with greater freedom. He appointed the governor and the colonial judges, and everywhere except in Massachusetts, the governor's council also. Notwithstanding this, the colonists retained no small measure of self-government. They still

From "A Syllabus of Civics." Copyright by Ginn & Co., Boston. By permission.

had their assemblies, managed their own local affairs, and, most important of all, retained control of their own taxes, a fact which enabled them to exercise considerable power over the officials appointed by the king.

### Local Government.

When the colonists came to America, they did not invent new forms of local government. What they did was to select from the old forms known to them in the mother country such as were best suited to their purpose, making any necessary changes. Among these forms two are well known to us now — the township and the county. Both were brought from England to this country.

The township was characteristic of New England. When the Pilgrims (wanderers) came to this country in 1620, they found this form of local government best adapted to their needs for the following reasons: First, they had come to this country by congregations, having their own clergymen and desiring to worship in their own churches. Second, they found the country ill suited to large or plantation farming. A majority of the people lived on small farms. This made it possible for a large number to live in a comparatively small neighborhood, and afforded needed protection against the Indians.

The government of the township was vested in a meeting where all the male citizens (in some instances church membership constituted citizenship) met usually in the church once each year, elected officers and voted taxes.

In some of the other colonies, notably in Virginia, the people lived widely separated on large farms, so that the township form of government was impossible. Here they adopted instead a system of counties. By and by the townships of New England combined into counties also, but this form of government did not become general until after the War for Independence.

The county is now composed of several townships which have been grouped together by legislative enactment for the purpose of convenience in state government. Its chief functions are financial and judicial, that is, it has to deal with money matters, taxes, etc., and with the administration of justice. Because of the extent of its territory and the size of its population, its organization is necessarily representative in form.

The people were allowed great freedom in local matters under all forms of early government, and it was in the town meetings and similar gatherings that they were trained for the greater undertakings of government that followed.

### Attempts at Union.

We are most interested in the English and what they did in the New World. There were several reasons why these English colonists should unite. Chief among these were: their racial unity; their need of

protection against the Indians, the French, and the Dutch; the need of presenting a solid front against the constant encroachments by the home government upon their rights as Englishmen — in short, the reasons as stated in the preamble[1] of the Constitution of the United States.

Petty jealousies often prevented the colonists from uniting for their best interests. Whenever a plan of union was drawn up, each colony was careful to retain as much of its independence as possible, getting the most out of the union, and giving as little as possible; but impending danger at last made the colonies realize that in union alone there was safety.

### The United Colonies of New England.

The first plan of union was drawn up in 1643. The four New England colonies of Massachusetts Bay, Plymouth, Connecticut, and New Haven united under the name of the "United Colonies of New England," familiarly known as the New England Confederation. Later New Hampshire joined the union. At this time the Dutch and the French were troublesome neighbors and needed the combined attention of the New England colonies to prevent them from monopolizing coveted trading districts or securing a firm foothold on English soil. Then, too, better protection was needed against the Indians than could be secured by a single colony. According to the agreement drawn up by these colonies, each member of the Confederation was to contribute men and money in proportion to its strength, if a war ever arose with their foreign neighbors or the dreaded Indian; and a governing body in which each colony was to have an equal share was also established. This union lasted for about forty years, and the united efforts of these colonies against King Philip put down that formidable rising in a much briefer space of time than could have been done had the union never existed.

Danger from the French, who had built up a strong power in Canada and in the river valleys of the West, brought the colonies together for the second time in their history. Just before the outbreak of the last great struggle, which was to decide whether America should be French or English, representatives from seven colonies met at Albany in 1754 to renew alliances with the Six Nations, whose friendship they hoped to retain in this final contest.

### The Albany Convention, 1754.[2]

At this meeting, known as the Albany Convention, the Massachusetts representatives suggested that they should enter into some plan of union for further protection against the French. The proposal met the approval of the convention, and Franklin suggested a plan that he thought would meet their needs. The colonies were to choose a

[1] See page vi, Montgomery's *Leading Facts of American History*, back of book, for full text of the Constitution.

[2] Hildreth's *History of the United States*, Vol. II, p. 448.

council to make the laws, and the chief executive power was to be vested in a president-general appointed and paid by the king. In this plan, then, unlike that of the United Colonies of New England, the home government was to have an important part. In fact, when the plan was presented to the colonies for their approval, they were not slow to express their dissatisfaction with this concession to the home government, by saying that the colonies were given too little power. England, on the other hand, thought the colonies presumed too much upon her good nature in demanding a council elected by themselves, and rejected the plan as too democratic. Thus for quite the opposite reasons the plan failed and never went into effect.

It was not until the struggle broke out between the mother country and her children that attempts were again made to unite the colonies under a single governing body. When the oppressive acts taxing the colonies were passed by the English Parliament at the suggestion of George III, the common danger of losing their liberties united all the colonies in resistance to England and resulted in a more or less imperfect plan of union, from which our present form of government is largely derived.

The Stamp Act was the first of these measures to tax the colonies, and no sooner had the stamps reached America than the summons went forth for a convention to meet at New York to see what steps the colonies ought to take to resist the measure.

### The Stamp Act Congress, 1765.[1]

This convention, known as the Stamp Act Congress, met in 1765, and in this gathering delegates from nine of the colonies raised their voices in protest against the measure. They proceeded to draw up a declaration of their rights for presentation to the king and Parliament and also petitioned for the repeal of the act. Their energetic action was partially rewarded by the repeal of the act, but the right to tax was insisted upon by the famous Declaratory Act.

England soon showed that she did not intend to stop with the Stamp Act or an empty declaration of her right to tax the colonies, and act followed act in rapid succession. These acts thoroughly united the colonists in resisting by every means in their power what they regarded as the efforts of George III to enslave them. The colonists agreed not to import articles that were taxed, and appointed committees in each colony to correspond with committees in other colonies in order to determine what were the best measures to use in resisting these acts. When it looked as though a war alone would settle their difficulties, there was hardly a single colony that did not prepare for it by storing up arms and ammunition and drilling Minute Men.

[1] Read section 189, page 166, Montgomery's *Student's American History;* also page 289, "The Stamp Act," Channing and Hart, *Guide to American History.*

### The First Continental Congress, 1774.

The oppressive acts[1] of 1774 were intended to put an end to all opposition in Massachusetts, which was regarded as the chief offender in resisting the mother country; but they resulted instead in the summons by Massachusetts of another meeting of delegates from the several colonies. This, the largest gathering that had yet met in America, was known as the First Continental Congress. This meeting was called at Philadelphia in 1774, and every colony sent representatives with one exception — Georgia. It was a gathering of the very best men in America. Here met Washington, Samuel and John Adams, Patrick Henry, John Jay, and a score of others famous in our later history. This body again insisted on the rights of the colonists and entered into certain agreements in order to maintain them. Before they adjourned they resolved that if the situation did not improve, they would meet again the following spring (1775).

### Second Continental Congress.

Before this second meeting, however, the first gun of the American Revolution had been fired, and the Second Continental Congress, as it was known, found itself face to face with a difficult task — nothing less than the management of the war. It was clear that this body of men representing all the colonies could best direct the military operations, but power to do this had not been granted to their delegates by a single colony, as no one had foreseen and prepared for the emergency. What was to be done about it? They realized that it was now no time for protests or agreements, and the members of this second congress naturally did the work that seemed most pressing, and that was the management of the war. Their first step was to appoint Washington as commander-in-chief of the army; and even had they disbanded then and gone to their homes, they would have done their country a great service. Other work, however, needed to be done, and without any written charter or agreement defining their powers, this group of men acted for six years in the name of the thirteen independent states, taking the most important step in our history, that of separation from England, by signing the Declaration of Independence.[2]

### Articles of Confederation, 1781–1789.[3]

No written law for the guidance of the union was made until 1781, when the Articles of Confederation were ratified by the last of the states. These articles remained the law of the land until the adoption of the Constitution in 1789. The following are some of the provisions:

[1] See page 158 and succeeding pages, Montgomery's *Leading Facts of American History*.

[2] See pages i to v, Montgomery's *Leading Facts of American History*, back of book for full text of the Declaration of Independence and the signers.

[3] Read sections 238, 239, pages 210, 211, Montgomery's *Student's American History*.

1. There was to be a congress made up of delegates from the states, each state, whatever the number of its delegates, having but one vote.

2. Congress was to have the right to determine peace and war; to control foreign relations; to make alliances and treaties with foreign countries, except treaties of commerce; to act as a court of appeals in disputes between states; to regulate the value of coin and the standards of weights and measures; to appropriate money for public expenses; to borrow money; to make requisition for soldiers from the states.

3. Public expenses were to be paid out of a common treasury supplied by the states, taxes for paying each state's proportion to be levied by the state legislatures.

4. No important action could be taken without the consent of nine of the states.

5. No alteration could be made in the Articles, unless it should be agreed to in Congress and ratified by every state.

In the attempt to administer the affairs of government under the Articles, the following defects soon became apparent:

1. The lack of power to enforce the laws enacted.
2. The inability of Congress to regulate foreign commerce.
3. The inability of Congress to enforce treaties.
4. The inability of Congress to control interstate disputes.
5. The lack of a Federal judiciary.
6. The lack of power to levy and collect taxes, or to raise money to meet the expenses of the government.
7. The large vote required for passing important measures.
8. The practical impossibility of amending the Articles.

"Its only power to govern the states was a power to advise them. It could ask the states for money, but it could not compel them to give it; it could ask them for troops, but could not force them to heed the requisition; it could make treaties, but must trust the states to fulfill them; it could contract debts, but must rely upon the states to pay them. It was a body richly enough endowed with prerogatives, but not at all endowed with powers."—*Woodrow Wilson, The State, p.* 472 (*edition,* 1889).

### The Annapolis Convention, 1786.

In 1786, at the call of Virginia, five states met at Annapolis in convention to consider the question of duties and commerce. Other states had been invited but did not send delegates. The result of this convention was to recommend that a convention be called to meet in Philadelphia in May, 1787, to consider the Articles of Confederation and propose such changes in them as to render them "adequate to the exigencies of the Union."

**Read "The Three Great Compromises of the Constitution," page 216, Montgomery's *Student's American History.***

CONSTITUTIONAL CONVENTION, 1787.

At this convention in Philadelphia there were present fifty-five delegates, representing all the states but Rhode Island. Among those present were Washington, Madison, Franklin, Robert Morris, and Hamilton. Washington was chosen president of the convention. Many and serious were the questions that came up for discussion and settlement by the convention. Some of them were: (*a*) the question as to whether there should be an equal representation of the states in Congress or a proportional representation of the people, the discussion resulting finally in the adoption of our present form of Congress — an equal representation of the states in the Senate, a proportional representation of the people in the House of Representatives; (*b*) questions between the North and the South; (1) as to the representation of slaves, the members of the convention agreeing finally to a three-fifths representation, this proportion to be taxed; and (2) as to the importation of slaves, the final decision being to forbid it after 1808, taxing[1] imported slaves in the meantime.

The work of the convention took four months (May 25th to September 17th). The sessions were secret, and it was undoubtedly due to this fact that the work of the convention was finally successful. Public discussion of the work of the convention at the time would probably have changed some of the delegates from lukewarm advocates to opponents of union. This period marks one of the hardest fought intellectual battles that history records. Its result was the Constitution of the United States, the fundamental law of the land, one of the greatest pieces of work that the human mind has ever produced.

RATIFICATION.

There were strong objections to ratifying the proposed constitution when the convention had finished its work and referred the matter back to the people. Patrick Henry objected to it on the ground that it provided for no bill of rights; that is, it did not guarantee personal liberty. Others objected to it because it gave the general government too great power. The result of these objections delayed the acceptance and developed the needed amendments. The constitution was binding only upon those states which ratified it and was not to go into operation until nine states had voted for it. The ninth state (New Hampshire) ratified the constitution June 21, 1788. Immediate steps were taken to organize the government under the constitution, and the new constitution became the law of the land at the inauguration of Washington, April 30, 1789.

THE CONSTITUTION; ITS PROVISIONS.

The Constitution provides for three departments of government — (1) Legislative (Congress — Senate and House of Representatives); (2) Executive (the President and Vice-President); (3) Judicial (Supreme Court).

[1] This provision was never enforced (see page 292, Channing's *Students' History of the United States*).

### House of Representatives.

Members of the House of Representatives are elected directly by vote of the people for a term of two years. Their number is not to exceed one for every thirty thousand, but each state is to have at least one member.[1] The first house had sixty-five members. Each biennial election creates a new House of Representatives, while only one-third of the senators is affected by such election. In order that the apportionment might always be according to population, it was decided that a census or counting of the inhabitants of the United States should be taken every ten years. The first census was taken in 1790. In these countings untaxed Indians and two-fifths of the slaves were not taken into consideration. Since 1865 there have been no slaves in this country.

Only those qualified to vote for members of the Assembly, the lower house of the state legislature, may vote for members of the House of Representatives. A member of the House of Representatives must be at least twenty-five years old, a citizen of the United States for at least seven years, and an inhabitant of the state he is to represent. He cannot hold any other government office during his membership in the house. In case of a vacancy by death, resignation, or removal, the governor of the state calls an election to choose a new member.

The special powers of the House of Representatives are the power to choose a Speaker — the presiding officer — and other officers; the power of impeachment (the right to prefer charges against a public officer for wrong conduct in office); and the power to originate all bills relating to taxes or revenue.

### Senate.

Members of the Senate are chosen on joint ballot by the legislature of the state for a term of six years. By joint ballot is meant that all the members of both houses of a state legislature meet as one body and vote for United States Senator. Each state has two senators, and only two. A senator must be at least thirty years of age, a citizen of the United States for at least nine years, an inhabitant of the state he is to represent, and cannot hold at the same time any other United States office. In all questions before the Senate, each senator has one vote.

Vacancies which occur during the recess of any state legislature are filled by the governor of the state temporarily, until the next meeting of the legislature.

The Vice-President of the United States is ex-officio president of the Senate. The Senate chooses from its own body a president pro

[1] By act of Congress, January, 1901, the number of members in the House has been set at 386, or one for every 200,000 of population.

tempore, to preside in the absence of the Vice-President. The Senate may also choose other minor officers. The only power that the Vice-President has as president of the Senate is the casting (deciding) vote in case of a tie.

The Senate may try cases of impeachment. If the President is the person on trial, the Chief Justice of the United States Supreme Court presides. When the Senate returns a decision of guilty in an impeachment trial, it may pass sentence, removing the offender from office and disqualifying him for further office-holding under the government. Conviction by the Senate still leaves the person liable to prosecution by law. A two-thirds vote is necessary for conviction.

The President makes and the Senate concurs in the making of treaties, and in the appointment of ambassadors, public ministers, consuls, judges of the Supreme Court, and other officers not provided for by the Constitution or by Congress. In the matter of treaties a two-thirds vote is necessary for ratification.

### How a Bill Becomes a Law.

Any member of either the Senate or the House of Representatives may bring before Congress any measure that he desires to have enacted into law.[1] In order for a bill thus introduced to become law, it must (*a*) pass both houses and be signed by the President of the United States; or (*b*) if the President disapproves and refuses to sign the measure, it is returned to the house in which it originated, the objections of the President are entered upon the Journal, the bill is reconsidered, and, if passed by a two-thirds vote of both houses, it becomes law without the signature of the President, the vote being taken by yeas and nays and the names entered upon the Journal; or (*c*) if the President neglects to return the bill within ten days, Sundays excepted, it becomes law, unless Congress adjourns in the meantime.

### Legislative Powers of Congress.

I. Money:

Congress has the power

1. To levy and collect taxes, duties, etc., for the support of the government. Taxes however must be uniform.
2. To borrow money.
3. To coin money and fix its value and that of foreign coins (in this country).
4. To punish counterfeiting.
5. To make uniform bankruptcy laws.

II. Commerce:

Congress has the power

1. To regulate foreign trade.
2. To regulate interstate commerce.
3. To regulate trade with the Indians.
4. To deal with piracy and offenses on the high seas.
5. To fix the standard of weights and measures.

[1] Revenue measures can originate in the House only.

III. War:

Congress has the power

1. To declare war.
2. To raise and support armies, though appropriations of money for this purpose may be for two years only.
3. To provide and maintain a navy.
4. To govern and regulate the army and navy.
5. To grant letters of marque and reprisal (permission to private owners of vessels to prey upon the enemy's commerce).
6. To make rules governing captures on land and sea.
7. To call out the militia while in the service of the United States, to suppress insurrection, to prevent invasion.
8. To control the militia while in the service of the United States, excepting the appointment of officers and training.
9. To legislate for and govern United States magazines, arsenals, and dockyards.

IV. Miscellaneous:

Congress has the power

1. To establish a uniform rule of naturalization.
2. To establish post-offices and post roads.
3. To secure to authors and inventors the exclusive right to their writings and discoveries.
4. To establish tribunals inferior to the Supreme Court.

### Prohibitions Upon Congress.

Some of the things which Congress cannot do are: Except in cases of rebellion or invasion, when the public safety clearly demands it, Congress cannot suspend the right to a writ of habeas corpus; that is, it cannot withhold from a person who has been arrested the right to appear in court, and secure liberation, if the evidence against him is not sufficient to warrant his detention. Neither can Congress pass any bill of attainder or *ex post-facto* law. By a bill of attainder is meant the passage of a law inflicting death and the forfeiture of property without due process of law. By an *ex post-facto* law is meant the passage of a law changing the punishment of a crime after the crime has been committed, or making punishable as a crime that which was not a crime before the law was passed.

All moneys that are expended by the general government must first be appropriated by Congress, and to insure economy and honesty all receipts and expenses must be published.

### Prohibitions on the States.

In general, the powers that are granted to Congress are prohibitions upon the states. For example, no state can make treaties, alliances, or confederations; a state cannot grant letters of marque and reprisal, or make anything but gold and silver legal tender. By legal tender is meant that which the government says shall be received the country over at a fixed value in payment of debts. A state cannot coin money, cannot pass a bill of attainder or *ex post-facto* law, or a law impairing the obligations expressed in contracts; neither can a state, nor the United States, grant titles of nobility. Without the consent of Congress no state can lay, import or export duties, except inspection duties,

nor can it lay tonnage duties, or maintain troops or a navy in times of peace; neither can a state enter into any foreign or interstate relations or engage in war, unless actually invaded or in cases of extreme danger, when delay would be fatal.

### Executive Department: Election of President and Vice-President.

The Constitution provides that each state shall appoint as many electors as the state has congressmen. In New York this number is thirty-nine.

No United States officer is eligible to serve as an elector. These electors meet on the second Monday of January in their respective states and vote by ballot for President and Vice-President separately, one of whom shall not be an inhabitant of that state.

The result of this vote is to be written down and sent in a sealed package to the president of the Senate, and is to be opened and the votes counted in the presence of both Houses of Congress. The person having the largest number of electoral votes for President shall be President, and the one having the largest number of votes for Vice-President shall be Vice-President, provided such number be a majority (at least *one* more than half) of the whole number of electors. Thus the Constitution provides in the manner above described for an Electoral College, which was designed before the days of political parties and instructed delegates, with the hope that the man who would best serve his country should be chosen.

### The Electoral College; Its Defects.

In recent years the Electoral College has become little more than a matter of form. It now serves to hold the choice of President to state pluralities (a plurality being the excess of the votes given for one candidate over those given for another or for any other) rather than to the grand plurality of all the votes cast by the people. Every political party in a state now chooses a full number of electors; and as each set is usually voted for as one man, all are likely to be elected from the same political party. These electors are voted for directly by the people. It may happen that in one state the plurality of the winning party is very large and more than overcomes the small pluralities in a dozen states, while the electoral vote of the dozen states is greater than that in the one state giving a larger plurality. For example, in the presidential election of 1900 Idaho, with three electoral votes, gave Mr. Bryan a plurality of 2,448 votes; Kentucky, with thirteen electoral votes, gave him a plurality of 7,975; Nevada, with three electoral votes, gave him 2,516, or a total plurality in the three states named of 12,939. Michigan, with fourteen electoral votes, gave Mr. McKinley a plurality of 104,584. Thus Mr. McKinley, with 91,645 more votes than his opponent received, would have been defeated in the Electoral College by a vote of 19 to 14, if the decision had been left to the four states above named.

## THE SUPREME COURT OF THE UNITED STATES

**Chief Justice of the United States—Melville W. Fuller, of Illinois, born 1833, appointed 1888.**

| | Born | Appointed |
|---|---|---|
| John M. Harlan, Kentucky - - | 1833 | 1877 |
| David J. Brewer, Kansas - - | 1837 | 1889 |
| Henry B. Brown, Michigan - - | 1836 | 1890 |
| Edward D. White, Louisiana - - | 1845 | 1894 |
| Rufus W. Peckham, New York - | 1838 | 1895 |
| Joseph McKenna, California - - | 1843 | 1898 |
| Oliver W. Holmes, Massachusetts | 1841 | 1902 |
| William R. Day, Ohio - - - | 1849 | 1903 |

From the above illustration it will be seen that the Electoral College may be the means of defeating the clearly expressed wishes of the people. This actually happened in 1888, when Mr. Cleveland received a plurality over Mr. Harrison of 95,534. This verdict of the individual voters was reversed in the Electoral College by Mr. Harrison's receiving 233 electoral votes against 168 for Mr. Cleveland.

### Qualifications for President.

The term of the President is four years, with a salary of $50,000 per year. To be eligible to the presidency requires that the candidate be a natural-born citizen, or a citizen at the time the Constitution was adopted;[1] that he be not less than thirty-five years of age; and that he be a resident of the United States for at least fourteen years. During the term of his office his salary cannot be increased or decreased.

### The House May Elect the President.

In case the people through their electors fail to elect a President, the duty of selecting the chief magistrate falls upon the House of Representatives. At least two-thirds of the states must be represented and vote upon the three candidates highest on the list. The vote for President in the House of Representatives is by states, each state having one vote. A majority of all the states is necessary for a choice. In case the house fails to elect a President before the 4th day of March following the general election in November, then the newly elected Vice-President becomes President of the United States.

In case the people through their electors fail to elect a Vice-President, the duty of selecting the Vice-President then falls upon the Senate. At least two-thirds of the senators must be present, and a majority of all the senators is necessary for a choice. The selection is made from the two having the greatest number of votes in the Electoral College.

### Duties of President, Legislative, Executive.

The duties of the President of the United States are various and arduous. Among those of greater importance are: By and with the advice and consent of the Senate, he appoints ambassadors, ministers, consuls, and United States Supreme Court judges, and makes treaties. The President also has legislative powers; he informs Congress of the state of the union, recommends legislation, calls a special session of one or both houses of Congress when in his judgment it is necessary, adjourns Congress when the Senate and House fail to agree on a date for adjournment, and has veto power upon the passage of bills enacted by Congress.

It is the duty of the President, in addition to the above, to see that the laws of the United States are obeyed and executed. To the ac-

[1] Now inoperative.

complishment of this end he is commander-in-chief of the army and navy of the United States, and of the militia of the several states when in the service of the United States. He may require written opinions from the heads of the various departments of government (Cabinet officers), showing the condition of the business of the government in their respective departments. He also has the power to grant reprieves and pardons excepting in cases of impeachment. The President and Vice-President, if impeached and convicted of treason, bribery or other crimes or misdemeanors may be removed from office.

### The Judicial Department

of the government is vested in a Supreme Court and in Circuit Courts of Appeals, Circuit Courts, and District Courts established by Congress. The term of the judges both of the Supreme and of the Inferior Courts is for life or during good behavior. The Supreme Court has original jurisdiction (the right to entertain an action from the beginning) in all cases affecting ambassadors, other public ministers, and consuls, and in cases to which a state is a party. In all cases arising under the Constitution, laws or treaties of the United States; in all cases of admiralty or maritime jurisdiction; in controversies to which the United States is a party; and in controversies between citizens of different states or between citizens of the same state claiming land under grants of different states, the Supreme Court has appellate jurisdiction (the right to review an action begun elsewhere), unless Congress otherwise provides.

### Trial by Jury; Treason.

The trial of all crimes, except in cases of impeachment, shall be by jury; and such trial shall be held in the state where the crimes shall have been committed. The Constitution defines treason against the United States as "levying war against them or adhering to their enemies, giving them aid and comfort." No person shall be convicted of treason, unless on the testimony of two witnesses or upon the person's confession in open court.

### Other Provisions.

Congress may admit new states into the Union, but no state shall be formed within the jurisdiction of any other state, nor by the uniting of two or more states or parts of states, without the consent of the legislatures of the states concerned and of Congress. Congress shall have power to dispose of and make laws for all the territory belonging to the United States. The United States shall guarantee to every state a republican form of government and shall protect each against invasion.

The Constitution and laws of the United States and all treaties made under the authority of the United States shall be the supreme law of

the land, anything in the constitution or laws of any state to the contrary notwithstanding. All officers of the United States and of the several states of the Union shall be bound to support the Constitution and laws of the United States.

INDIVIDUAL RIGHTS SECURED.

The Constitution secures religious freedom, freedom of speech and of the press, the right of the people peaceably to assemble and to petition the government. It permits the people to bear arms. No soldier is in time of peace to be quartered in any house without the consent of the owner. Security of person and property against unreasonable searches or seizures is guaranteed, and arrests upon trivial causes are forbidden. Excepting when subject to martial law, no person shall be held to answer for a capital or otherwise serious crime, unless held by the grand jury; nor shall any person be tried twice for the same offense, nor compelled in a criminal case to testify against himself, nor be deprived of life, liberty, or property without due process of law.

All persons accused of crime shall have a public and speedy trial by an impartial jury, and shall be informed of the nature of the charges and confronted by the witnesses against them. They shall also have witnesses in their favor and counsel for their defense. Excessive bail shall not be required, nor excessive fines imposed, nor cruel punishments inflicted.

By the Thirteenth Amendment to the Constitution in force since December 18, 1865, slavery and involuntary servitude, excepting as punishment for crime, have been abolished.

All persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the state wherein they reside. The right of citizens of the United States to vote shall not be denied or abridged by the United States, or by any state, on account of race, color, or previous condition of servitude.

The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively.

Amendments to the Constitution may be proposed in two ways: First, by a two-thirds vote of both Houses of Congress; or second, by a convention called by Congress on the application of the legislatures of two-thirds of the states. Amendments may be ratified in two ways: First, by the legislatures of three-fourths of the states; or second, by conventions in three-fourths of the states.

SUMMARY.

Such in brief is the American Constitution, the provisions of which "rank it above every other written constitution for the intrinsic excellence of its scheme, its adaptation to the circumstances of the people, the simplicity, brevity, and precision of its language, its judicious mixture of definiteness in principle with elasticity in details." It takes precedence over every state constitution, and calls for the enthusiastic support of every patriot who enjoys its splendid protection.

| Officers | How Chosen | Term. | Salary. |
|---|---|---|---|
| President. | By electors chosen by the people. | 4 years. | $75,000 |
| Vice-President. | " | " | 12,000 |
| Secretary of State. | Appointed by President with the consent of the Senate. | " | " |
| Secretary of Treasury, | " | " | " |
| Secretary of War. | " | " | " |
| Attorney-General. | " | " | " |
| Postmaster-General. | " | " | " |
| Secretary of Navy. | " | " | " |
| Secretary of Interior. | " | " | " |
| Secretary of Agriculture. | " | " | " |
| Secretary of Labor | " | " | " |
| Secretary of Commerce | " | " | " |
| Senators (96). | By State legislators. | 6 years. | 7,500 |
| Representatives (440). | By direct vote of people. | 2 years. | " |
| Chief Justice of Supreme Court. | Appointed by President with the consent of the Senate. | Life. | 15,000 |
| Associate Justices (8). | " | " | Each 14,500 |

### The State; Legislature.

The constitution of the state provides, like the National Constitution, for a threefold division of the government — legislative, executive, judicial. The legislature is composed of two houses — the Senate with members chosen for two years from districts into which the state has been divided for the purpose on the basis of population, and the Assembly with members elected for one year from as many districts created in the same manner as above. The legislature meets annually and sits until the business is done. The legislature may enact any measure into law that is not contrary to the Constitution of the United States or of its own State. The method of enacting a law or passing a bill is the same as in Congress.

### Executive Officers.

The Governor, Lieutenant-Governor, Comptroller, Secretary of State, Attorney-General, Treasurer, and State Engineer and Surveyor are elected by direct vote of the people for two years, and, with the officers appointed by them and the legislature, constitute the executive department of the state government. It is the duty of the governor to see that the laws of the state are obeyed and enforced, and to this end he may call the militia to his aid. He is Commander-in-Chief of the militia. In short, his duties in the government of the state are similar to those of the President in the government of the United States. The lieutenant-governor is ex officio president of the state senate and has the deciding vote in case of a tie. As presiding officer of the state senate, his duties are almost identical with those of the Vice-President as president of the United States Senate.

THE JUDICIAL POWERS.

of the state are vested in the Court of Appeals, the Appellate Divisions of the Supreme Court, the Supreme Court, and a series of inferior courts terminating in the justice court.

THE COUNTY.

For administrative purposes the state is divided into sixty-one counties. The government of the county, like that of the nation and the state, is divided into three branches — legislative, executive, and judicial. The Board of Supervisors constitute the county legislature and may legislate upon such matters as pertain to the townships which make up the county. This board may vote to levy taxes upon the townships, may vote appropriations, receive reports, and transact such other general business for the townships as may be brought before them.

The sheriff and his deputies, together with the district attorney and county clerk, constitute the chief executive officers of the county. It is their duty to see that the laws of the state are observed and enforced within the county.

The county judge and surrogate constitute the judicial tribunal of the county. Before the county judge may be tried cases both civil and criminal. Matters of settling estates, proving wills, and appointing guardians and executors constitute the business of the surrogate. In some counties the business of the surrogate is done by the county judge.

THE TOWNSHIP.

is a division of the county. Its form of government is democratic; that is, all the voters of the township without respect to party meet once in two years in some central place and elect officers, vote taxes, and transact such other business as the welfare of the township may demand.

The town meeting constitutes the law-making body for the local business of the township. In the local government of his township the individual voter has greater power than in any other department of our state political organization.

The supervisor is the chief town officer. The judicial affairs of the township are in the hands of four justices of the peace. All town officers are elected by direct vote of the people.

WHERE THE INDIVIDUAL COUNTS.

The most important, almost the only place where the individual may make himself felt in shaping the policy of his country, state, county or city is at the primaries — the little town or ward caucuses. A representative form of government makes this so. The election of a president or any other officer of the state or nation voted for by the people

begins in the caucus. The caucus is the people's forum, the place where the voice of every individual may be heard and his influence felt. The responsibility of much of our political mismanagement rests upon those who remain away from the caucus. If a choice must be made, it would be better to attend the caucus and to remain away from the polls on election day.

### The Caucus: Its Importance.

It is at the caucus that delegates are chosen for the county convention. The business of the county convention is to nominate a county ticket, and to select delegates to attend the senatorial, congressional, judicial, and state conventions. At the congressional convention a member of Congress is nominated, and one presidential elector, and delegates to the national convention are chosen. At the state convention a state ticket is nominated, and delegates at large to the national convention and presidential electors at large are chosen. The delegates to the national convention place in nomination candidates for President and Vice-President. Thus it will be seen that the little caucus sets in motion the vast machinery which has grown up around political parties, and which is essential to their management. The caucus places before the people an executive, legislative, and judicial ticket in county, state, and nation. In a word, to all intents and purposes, the caucus elects the officers of the city, town, county, state, and of these United States. The importance of attending and taking active part in the caucus cannot be overestimated. Attend it, if your political activity ends with the attending, and attend it every year.

Men of questionable political methods always attend the caucus. They know its value, and often try to control the results by a carefully planned organization before the caucus is called, the object being to secure the appointment of delegates representing their peculiar notions of government. If they are to be prevented from securing the adoption of their methods, men of higher political ideals must organize and control results. Too often they not only fail to make preparation, but even stay away from the caucus. Those principles which secure control of the caucus can easily control the rest of the political machinery, which may be so dangerous, and yet is so indispensable in a representative form of government.

When election day arrives the individual voter may either vote for the candidates nominated by the convention, or he may vote for one of his own choosing and thereby waste his influence altogether. No one who remained away from the caucus when he might have attended has any right to blame others for the results of his own negligence. One man at the caucus has more power in shaping the policy of the country than ten men at the polls on election day.

## SELF CULTURE QUESTIONS

THE REVEREND Dr. SAMUEL ALBERT MARTIN,
President Pennsylvania College for Women.

1. What are the fundamental qualities which make character? (p. 17.)
2. Describe good manners. (p. 18.)
3. What is the true foundation of good manners? (p. 19.)
4. What is the Golden Rule? (p. 25.)
5. What did the poet Cowper say of the man who would be cruel to a worm? (p. 29.)
6. Give an illustration of obedience. (p. 30.)
7. What is meant by Self-Control? (p. 31.)
8. Give some instances of Doing Good. (pp. 32-35.)
9. What is one of the hardest words to say? (p. 37.)
10. What is true Nobility? (p. 38.)
11. What did the King reply when asked to make a gentleman of a boy? (p. 41.)
12. What are the boys that are wanted? (p. 42.)
13. What is the Essence of True Heroism? (p. 43.)
14. Give some examples of brave deeds. (pp. 44-50.)
15. What are the girls that are wanted? (p. 50.)
16. Give a sure and certain recipe for success in life. (p. 53.)
17. How would you define Modesty? (pp. 55-59.)
18. What does Shakespeare say of a good name? (p. 60.)
19. Can you give a good example of the value of Civility? (p. 62.)
20. What is the Spanish proverb about quarrelling? (p. 64.)
21. What was the advice which saved the farmer's hay? (p. 70.)
22. Give some examples of the value of perseverance. (pp. 73-76.)
23. What does the poet Pope say of an honest man? (p. 80.)
24. Give some examples of good and of bad habits. (pp. 83-86.)
25. How do you define truth and untruth? (pp. 87-90.)
26. Give an illustration of the proverb "Delays are Dangerous." (pp. 91-92.)
27. What are some of the advantages of Thrift and Temperance? (p. 93.)
28. Do you know a proverb about Self-Help? (p. 99.)
29. Why should we be polite, and thoughtful for others? (p. 106.)
30. Repeat the lines by Goethe on "A Noble Life." (p. 110.)
31. What do we mean by Manners and Good Breeding? (pp. 111-113.)
32. What are the main things in the cultivation of a good manner? (pp. 113-116.)
33. Give a few illustrations of gentlemanly and of ungentlemanly behavior. (pp. 116-120.)
34. What are the main reasons why we should not indulge in profane and vulgar speech? (pp. 121-124.)
35. What do we understand by Character and Culture? (pp. 124-126.)
36. What do you understand by "The Gentle Life?" (pp. 126-130.)
37. What are the leading things required in "Making a Life?" (pp. 131-134.)
38. What do you understand by "worth" as applied to boys and girls, men and women? (pp. 134-137.)
39. Repeat the lines on Opportunity. (p. 138.)
40. What do we mean by Tact or Common Sense? (pp. 139-148.)
41. Give some examples of both and some sayings of great men on the above subject. (pp. 139-148.)
42. What is "Going to College?" (p. 149.)
43. What are the evils to be avoided in college life? (pp. 148-155.)
44. What is the main business of college life? (pp. 148-155.)
45. What should be some of the results of Going to College? (pp. 148-155.)
46. What are some of the advantages of college education for women? (pp. 156-159.)
47. Describe the Girl of Culture. (pp. 160-162.)
48. What is meant by "The Open Vision?" (pp. 168-172.)
49. What do you learn of The Meaning of Manhood? (pp. 172-181.)
50. Why should the use of Alcohol be avoided? (p. 181.)
51. What have you learned to guide you in your reading? (p. 182.)

NOTE.— *The Business Forms and Definitions are mainly given for the purpose of reference, but they may be carefully studied with advantage. They cover, however, so large a variety of subjects that we cannot give space to questions upon them. These any earnest student may frame for himself.* (pp. 183-209.)

52. Can you sum up the opinions expressed as to the best Equipment for a Business Career? (pp. 210-213.)

53. What have you learned as to the Value of School and College Training for Business? (pp. 214-230.)
54. To what extent are College Professors and Business Men agreed on this subject? (pp. 214-230.)
55. In what ways do Culture and the Higher Education help a Business Man? (pp. 214-230.)
56. Name some of the advantages of Agriculture as a Career. (pp. 230-234.)
57. What are the indispensable things for a Civil Engineer? (p. 234.)
58. What have you learned as to the best Equipment for a Journalistic Career? (p. 237.)
59. What is the best training for a Lawyer? (pp. 245-248.)
60. What are the chances of success in the Legal Profession? (pp. 245-248.)
61. What are the three main points to be considered in "The Choice of a Career?" (p. 249.)
62. Why should a medical student have a working knowledge of modern languages? (p. 252.)
63. What are the main qualifications that a woman should possess if she desire to become a Doctor? (pp. 253-255.)
64. Name some of the Fundamental Principles of success in Business Life. (pp. 259-289.)

NOTE.— *The Student will do well to study carefully this section and make his own summary or precis, noting the subjects in which two or three or more or all agree.*

65. Two Contributors have dealt with how to succeed in Railroading. What have you learned from them? (pp. 258-270.)
66. What have you learned of the Value of Good Manners in Business Life? (pp. 259-289.)
67. What did Josh Billings say of the postage stamp? (p. 270.)
68. Name one great difference between man and animals. (p. 289.)
69. What constitutes man's directive power? (p. 290.)
70. Give a brief definition of "Science." (p. 291.)
71. What is the comparative value of Tool Work? (p. 293.)
72. What is the chief mainspring of all human activity? (p. 295.)
73. What do we mean by Wants of the First-class? Of the Second-class? (p. 295.)
74. Name some of the advantages of division of labor in Commerce. (p. 297.)
75. What do we mean by the Industrial Revolution? (p. 300.)
76. Name some of the advantages of a Knowledge of Foreign Languages in Business. (pp. 305-308.)
77. How would you set about making a Card Catalogue of your books? (p. 308.)
78. Why is a typewriter valuable as an educator? (p. 310.)
79. What is the fundamental principle of modern systems of shorthand? (pp. 311-319.)
80. What are the principles upon which Mr. Carnegie has given his great wealth for libraries? (pp. 320-323.)
81. What is one most important creed of our day? (p. 330.)
82. What lessons can be learned from the Life of William the Silent? (p. 233.)
83. What do you know of the origin of the laws of our country? (p. 341.)
84. Why should we all of us understand the principles of Government? (p. 343.)
85. What is the Australian ballot? (p. 345.)
86. What is a "Caucus?" (p. 345.)
87. What do you understand by "Civics?" (p. 348.)
88. What is one of the chief causes of bad government? (p. 350.)
89. Under how many different forms of government do we live? Name them and their functions. (p. 354.)
90. What are the three functions of Government? Name them and illustrate their working. (p. 357.)
91. What are Taxes? (p. 362.)
92. What is one of the primary powers of a Government? (p. 367.)
93. Name some of the Citizen's chief duties to his Government. (pp. 369-374.)
94. How did Lincoln describe our Government? (p. 375.)
95. What does St. Paul say of the highest type of man? (p. 386.)
96. What is the meaning of Patriotism? (p. 388.)
97. What is the highest Patriotism? (p. 390.)

NOTE.— *The article, "A Syllabus of Civics," goes over some of the ground already covered, and it should be studied both in groups and as a whole. An extended series of questions upon it would be impossible.*

98. Describe the early forms of Government in this country. (pp. 395-396.)
99. What were the chief steps taken after the Revolution down to the Ratification of the Constitution? (pp. 398-401.)
100. What are the legislative powers of Congress? (pp. 402-404.)

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